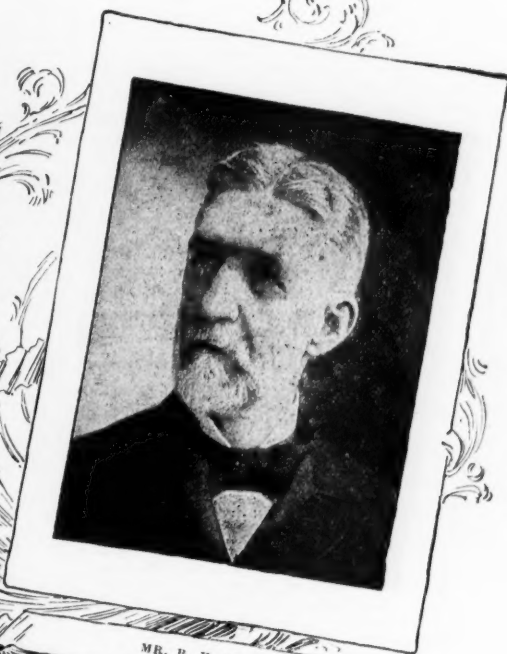


# THE CONGREGATIONALIST

Boston Thursday 18 June 1896



BISHOP J. H. VINCENT, D.D.



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## KEEPING THE LORD'S DAY.

At the last meeting of the General Association of Massachusetts a pastoral letter was authorized to be sent out in its name to be read in all the churches of the State. Upon it we comment editorially elsewhere in this issue, and below we give extracts:

There are powerful influences at work, with a skill and persistency worthy of a better cause, to pauperize this institution of its divine content. Whatever pleas may be put forward, of a more respectable kind, it is not difficult to perceive that, in the last analysis, they all reduce themselves to these—the liberty of making other men work on the rest day, and the liberty to make money by tempting men to various forms of demoralizing indolence and dissipation.

It ought to be impossible for these influences in society to blind and mislead Christians. Yet it is too true that there is a relaxed moral tone of speech and action among the members of our churches. So subtle is the working of evil in our day that the evil one no longer goes about as a "roaring lion seeking whom he may devour." He comes rather as a cultured gentleman, afraid of bigotry and narrowness; or as an angel of light, interested in liberating mankind from such harassing legislation as the Ten Commandments. One would suppose that even a blind Christian would detect that, though the voice is Jacob's voice, the hands are the hands of Esau. . . .

The literature of the subject should be studied. Care should be taken to put the institution itself on its deepest grounds—those of humanity and morality—and not merely on a foundation of ancient enactment, even that of Moses. When even extreme socialists retain in their program some spark of respect for one commandment of the moral law, and that the fourth, Christian disciples ought not to be increasingly indifferent. Thousands of working men, whose time is not at their own disposal, are mutely, yet tearfully, looking to the churches for help in getting one day in seven for rest. When competition is so keen, and when application in all departments of mental toil is so excessive, the churches should recognize as never before the obligation which rests upon them periodically to lift the mind of man out of its drudgery, and occupy it with new and recuperative thought. Men need rest, but not indolent rest. They need the rest which elevates the mind and purifies the soul; in a word, they need exactly that which the Lord's Day provides for all those who use it intelligently and devoutly.

AMERICAN INSTITUTE OF INSTRUCTION WILL AGAIN MEET AMID THE INSPIRING MOUNTAINS.—The sixty-sixth annual convention of the American Institute of Instruction, which is to be held at Bethlehem, N. H., July 9, 10, 11 and 13, will offer one of the grandest opportunities for a pleasant and instructive summer outing that the present vacation season is likely to afford. The convention itself will be one of the most important educational gatherings of the year, and it is hard to decide which will outweigh in attractiveness—the program itself or the scenic beauties of the glorious temple of nature in the midst of which the meetings will be held.

As to the former, many of the speakers who will address the convention are specialists of national repute, and they will discuss some of the most pressing problems of the day in education. The morning sessions will be held in Craft Hall at Bethlehem, and the evening sessions in the cozy Casino at Maplewood. A male quartet, composed of some of the best known singers in the country, will furnish music.

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# THE CONGREGATIONALIST

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NOT for a number of years has the observance of Children's Sunday been forced to compete with a driving rainstorm, involving last Sunday, in some cases at least, the postponement of the order of the day. Precedent has certainly led us to expect the brightest of June skies. However, considering the disadvantages incidental to the weather, the various celebrations passed off with marked success, and the extra pains involved in attendance were compensated by the genuine interest displayed. There is no great variation from year to year in the programs, but pastors and teachers, we think, are making greater efforts to emphasize the spiritual lessons of the occasion. As truth is thus made simpler and illustrated more vividly, the older people as well as the children find food and stimulus.

The first tidings from *The Congregationalist's* pilgrimage came in the form of dispatches published in the evening papers of last Thursday to the effect that Plymouth was reached early in the day and that the American contingent was met by a delegation of ministers headed by the mayor, who went on board and extended a cordial welcome to England, to which salutation a response was made by Dr. Dunning. The voyage was a pleasant one and the Sunday service notable for having the joint participation in it of Bishop Potter of New York and Rev. W. A. Robinson, D.D., of Middletown, N. Y., a member of our party. It is pleasant to observe that thus early in the trip the denominational bars were let down and the real unity which exists between Christians had a chance to manifest itself in so marked a way. We expect to print, next week, a letter describing more fully the voyage.

The persistency with which those interested in securing a better observance of Sunday are carrying on their campaign augurs well for its success. As far as the Congregationalists of Massachusetts are concerned they will all do well to give heed to the pastoral letter just issued in the name of the last General Association, and penned, we

understand, by Rev. Reuben Thomas, D.D., of Brookline. We make citations from it elsewhere in this paper, and we would call attention to its keen but reasonable presentation of the subject. The call for more faithful observance of the day is based on humanitarian considerations and supplemented by the testimony of history that the observance of the Sabbath as a divine institution has always brought about a finer civilization and better social conditions. Leaving aside for the moment the controverted points in reference to Sabbath observance, there is a sufficiently large region of action in which sensible people can see harmful tendencies at work and can contribute their own personal assistance to bring about a better state of affairs. We trust this letter will be read in many pulpits. It is interesting to note in this connection the action of the last Episcopal convention of Massachusetts, which has also taken form in a letter to the churches.

The recent sessions of the national representative bodies of the Presbyterian and Methodist Episcopal Churches calls attention to the degree of thoroughness with which, in both denominations, disabled and superannuated ministers are cared for. The disbursements of the Presbyterians, for this purpose, for instance, are seven times as large as the total expenditure of Congregationalism, and those of the Methodists seventeen times as large. Last year the sum at the disposal of our national secretary, Rev. N. H. Whittlesey, D.D., amounted to \$2,475, which was distributed among twenty-nine different families or individuals in various States of the Union. It is true that in certain States there are supplementary organizations between which and the national movement the most cordial relation exists; but as the aggregate disbursements of the State and national organizations are less than \$24,000 a year, the sum total of our denominational activity in this matter falls far behind the legitimate demand for such aid. Rev. N. H. Whittlesey, whose address is 135 Wall Street, New Haven, Ct., has recently issued a readable and instructive leaflet which points out the good work already accomplished and the duty and privilege of the churches.

We beg to protest against a statement made by our usually cool-headed, as well as warm-hearted, contemporary, *The Pilot*. It says: "The people of this country are no more than one-fourth of English blood, and of that fourth not one-fiftieth have anything but detestation for our only enemy, Great Britain." There are more than 600,000 Americans in the membership of the Protestant Episcopal Church and we doubt whether half of them, with their English affiliations and traditions of church life, can be said to "detest" Great Britain. *The Pilot* must revise its figures. And besides this we are glad to think that most Americans are not good at hating.

The Alliance of the Reformed Churches holding the Presbyterian System begins its session in Glasgow, Scotland, this week, continuing until June 26. This body, which stands for a world-wide Presbyterianism, meets triennially, the last gathering having been held in Toronto in 1892 and that next previous in London. The basis of representation is for each hundred congregations, or less, two delegates, up to 1,000 congregations, with a lessening proportion in the case of the larger churches. The General Assembly of the American Presbyterian Church, for example, has appointed fifty-one delegates and pays \$765 toward the expenses of the meeting. The alliance assumes no authority, but serves as a bond of union between the Reformed churches of the nations. Its meetings have in the past been of special service in affording a basis and opportunity for encouragement and fellowship to the weak churches of France, Austria, Hungary and Italy. The list of delegates from this country is strong and representative and we shall watch the deliberations of the council with interest.

The sea keeps its level because when there is unusual evaporation at any point the water flows in from elsewhere and the lack is made good. A like fluidity in our ministerial supplies would meet many of the troublesome problems of our church life. As the case is we are taking the best material at hand, material from without—from England, from the ranks of other denominations, from the untrained or half-trained candidates whom God has called, to keep our Western churches manned, while men who are fully equipped are lingering without work about our great cities. One of our correspondents in the recent broadside upon the present ministerial distress asks whether it is best to continue supporting our Education Society. Yes, we answer, by all means, yes, but let us make sure that the men who are aided are men who will not stand upon locality in their choice of a field or whimper if the call of God proves to be a call to labor under hard conditions at low pay. Reasons enough there are of health or family conditions to keep older men from going out where need is greatest, but there should be no such reasons operative in the case of those who are at the beginning of their ministerial life. Students who take the aid of the churches should be glad to go where the need of the churches proves to be greatest.

Our Scottish correspondent called attention some little time ago to the disfavor with which a book recently issued by a minister in the Established Church of Scotland and entitled *The Saviour in the Newer Light* has been received. The critics of the book carried their opposition to the assembly, which met in Edinburgh during the last days of May. There the new teachings were subjected to careful examination and amid considerable excitement, after some vigorous speeches, a resolution was passed

declaring that the book contains teaching subversive of, and contrary to, the doctrines of the church as respects the authority of the four gospels, the divinity of Christ, the sacraments, the miracles and the resurrection. On each count there was a large majority against the defendant, about 250 voting against him and only thirty or forty for him. But the assembly went still further and after a discussion lasting until two o'clock in the morning voted, 183 to 144, to suspend him from the ministry one year. The young man who is thus set one side for a season is Mr. Alexander Robinson, minister in a rural parish. This outcome of a case which has caused considerable agitation on the other side of the Atlantic is in significant contrast to the action of the Free Church of Scotland several years ago when Prof. Marcus Dods was handsomely vindicated after being tried for heresy, and in contrast as well to the overwhelming sentiment against the small faction in the Free Church that has been pursuing Professor Drummond for the last year or two. We suspect that the difference is not due so much to a higher degree of orthodoxy in the Established Church as it is to the far wider departure from orthodoxy which the recent book is said to register.

#### ON ANDOVER HILL.

Relatively few of those interested in the welfare of Andover Seminary were able to attend, last week, the exercises connected with the installation of Professor Churchill into the chair of sacred rhetoric. Those at a distance, however, will be as ready to share in the general feeling of satisfaction in the event. For nearly three years the seminary has been seeking a successor to Professor Pease, and the high ideal aimed at is attested by the effort to obtain such men as Dr. Charles Cuthbert Hall and Dr. Henry van Dyke. They declined the honor only after long and careful consideration of it, and their estimation of its worth only enhances its value as it is passed along now to Mr. Churchill.

There are certainly many advantages in laying hold of one already in the corps of teachers. He will not have to lose any time in adjusting himself to local conditions. His work hitherto in the department of elocution has been conducted on so broad a basis that it has led him into the field of homiletics and made him familiar with the demands and opportunities of the chair which he now takes. Indeed, he has been the practical associate of his predecessors in this chair. Though his appointment may not arouse the kind of enthusiasm that might have been drawn out by the choice of a brilliant outsider, it is felt that his thorough adaptation to the Andover harness is a counterbalancing element, and no small expectations are cherished with regard to the quality of his work. Respected alike by the educational fraternity and the citizens of Andover, and possessing a strong personal influence, he is sure to make a record for thorough painstaking and successful discharge of his duties. We expect to see in him personal growth as he assumes larger responsibilities, and we are confident that he will in time bequeath to his successor with undiminished luster the noble reputation which the chair has always sustained.

Theologically Mr. Churchill will be acceptable to the great majority of our Congregational people. The fact that he

assented to the creed is not the only guarantee. He did this it is true, and he did not employ qualifying phrases, but made the simple affirmative declaration. At his own request the visitors ruled regarding the way in which the assent should be given, and when they judicially declared that the assent to the creed must legally be without qualifying phrases he accepted their decision, which thus becomes, as we understand it, a precedent. We do not suppose, of course, that he is thereby deprived of a reasonable right of interpretation which every man must possess, if the outcome does not in any way contravene the doctrinal character of the creed as intended by the founders. But over and beyond this outspoken declaration to be faithful to the creed is the well understood, moderately conservative theological position which Mr. Churchill's sermons and other public utterances have made unmistakable.

As respects the prevailing tendencies of thought in Andover, in the various classrooms and among the students, we perceive this year a gratifying trend toward greater positiveness and definiteness. The ministers of the local associations do not hesitate to say that, in this respect, the students who apply for licensure or for ordination are more satisfactory than was frequently the case half a dozen years ago. There is no evidence today of a craving for notoriety on the ground of the liberality of one's belief. On the contrary, while the newer thought is apparent, the object in study seems to be a broad and strong doctrinal basis, standing on which the students shall bring to their fellowmen a positive message of Christian truth. It is significant also that this year's examining committee, composed of twenty men whose ministerial lives range from two to fifty-six years, expressed itself as impressed particularly with the strength of the spiritual life of the institution as exhibited in the course of the examinations.

We do not forget that Prof. George Harris's book, published during the year and entitled *Moral Evolution*, has seemed to some to concede too much to unevangelical thought. Our Unitarian friends, always in haste to claim in their camp any orthodox man who seeks to restate his faith in modern terms, although protesting against Dr. Harris's argument for the divinity of Christ, which they utterly reject, have not been backward in affirming that he belonged practically with them on many important points. We think, however, that Dr. Harris, even though he has dealt some sturdy blows to hyper-Calvinism, would not admit for a moment that he has departed from the accredited essentials of the evangelical faith. His book ought to be judged in the light of the purpose for which it was written and of the character of that class of the public to which it was chiefly addressed.

As respects the resignation of Prof. Egbert C. Smyth from the presidency of the faculty, its only significance is that one faithful official is given needed rest while another succeeds to the office. After eighteen years of service as president Dr. Smyth chooses to concentrate his strength on his own department, and Prof. George Harris has been appointed his successor.

The festival week at Andover had no occasion more touching and significant than the ordination simultaneously of four members of the Senior Class, who are about to

enter upon home missionary work, one of them in the East and three in the West. That they all are moved by the same impulse to give themselves to labor in hard and unattractive fields speaks well for the practical character of the instruction they have received. They thus put themselves in line with those groups from Andover and other seminaries which have gone to similar fields. Andover Seminary can give no more convincing proof of its essential orthodoxy or of its being in substantial accord with its best traditions than by sending out, year after year, men with the gospel in their hearts as well as in their heads and eager to carry the message of salvation to the obscure corners of the earth.

#### GETTING READY FOR A FIGHT.

The disease of recriminative controversy seems to be sporadic in Congregational circles just now; let us utter our warning before it spreads from the infected quarters. We must expect disagreements, because it is human nature to look at questions from diverse points of view, but the disagreements of Christians ought never to be allowed to reach the acute—that is, the recriminative—stage. If we may be permitted to paraphrase a word of the apostle, we would say, "Brethren, ye are called unto liberty, only use not liberty as an occasion to the *temper*." Christians are free, but hardly free to fight.

The unfailing advice of the physicians is, "Take a cold in its beginning," and our advice is similar in these church colds which men call quarrels. They spring from carelessness in leaving the mantle of charity at home on flattering but treacherous days, or from overheating of self-will followed by exposure to the drafts of criticism. Once started they are difficult to check, troublesome to the doctors of divinity and the nursing mothers of the churches and perilous to individual growth in grace. A neglected church cold, indeed, too often runs into a galloping consumption whose symptoms are anger, clamor, flaming headlines in the secular newspapers, deficits, mortgages, suits at law; while demons look on and laugh and profane men hug themselves and nudge each other and say, "What a humbug the church is, anyhow!"

When the means of grace are turned into means of quarrel, the children of the church get new and lurid light on the character of pastor, deacons, Sunday school teachers, fathers and mothers. It is a good time to study the "old man," but a discouraging time for the new. It is easy to judge of the possibilities of human nature downward, but the path of those who "follow peace with all men and holiness" is full of flints. We have known men to deliberately prepare the way for a revival, we have never happened to know of church members who deliberately set themselves to prepare for a church quarrel. Judging by analogy and speaking in an ignorance which is subject to correction, we suppose the process would be something like the reading of the service backward in the old witches' "communion of the devil," of which we hear so much in the dark ages.

First of all, it would be necessary to leave the mantle of love at home that the heart may be bare to chilling winds of controversy. Then to get overheated in discussing some matter of disagreement—found if convenient, invented if necessary, magni-



fied always. To sharpen up the critical faculties until they could detect a false note in the choir of heaven, or a ruffled feather in any of the six wings of Isaiah's seraphim, to turn prayers into arraignments, sermons into indictments and exhortations into attacks. Then it would be time to appoint a committee to welcome the reporters (the standing committee will do, it will not be busy welcoming repentant sinners). Then, with a good grip on consistency (interpreted always as consistency with self), there will be little else to do but to exchange Paul's armor [Eph. 6: 11] for Joab's knife and Ehud's dagger and to smite the opposing brethren hip and thigh.

#### A RARE OPPORTUNITY.

New England will not see this year a religious convention of greater consequence and more vitally related to the welfare of all its churches than the International Sunday school assemblage which convenes in this city next week. Coming, as it does, on the edge of the summer, it may, perhaps, receive less attention than it deserves. There is, therefore, all the more reason why every one who has a particle of interest in or sympathy for the Sunday school cause should be alive to the privileges and opportunities of this great rally.

There may be questioning now and then as to this or that department of Christian activity. A fair argument can be constructed to the effect that organizations are being multiplied at the expense of efficiency and vitality, but the days are long past when any one can cherish misgivings regarding the place and function of the Sunday school. If this right arm of the church is amputated or allowed to become shrunk, the church itself becomes so much the less symmetrical and powerful. Where, on the other hand, the Sunday school is looked upon as a nursery of youthful piety, as a training school for Christian workers, as the little ones' kindergarten and the older people's university, in short, as an essential factor in the church's life, there we are sure to find a healthful spiritual condition and a strong influence exerted upon the outside community.

This international organization, under whose auspices the convention meets, does not exist for its own sake or for the glorifying of any man or set of men. It simply strives to make the wisdom gathered from many sources available to every Sunday school the country over and to federate the great army of teachers and superintendents so that in their individual schools they shall secure a higher grade of service, and shall by virtue of their co-operation carry the benefits of the Sunday school to unevangelized men and women everywhere.

We trust that the friends of the Sunday school cause and laborers in its behalf will not fail to reap all the benefit possible from this gathering. Those within easy reach of Boston should sacrifice other things in order to attend at least a few of the services. The sight of so many whose hearts throb with the same enthusiasm, and personal contact with pioneers and veterans, cannot fail to reinvigorate many a despondent worker who has toiled away beset by many disappointments and tempted to give up teaching altogether.

Let there be prayer in all our churches and Sunday schools next Sunday and at

many a family altar and in the closet that the convention may be controlled and swayed by the spirit of God and may make a great and enduring impression upon this section of the country.

#### SEEING GOD IN NATURE.

Those who assert that to worship God in nature is sufficient make a sad mistake, but it also is a mistake not to see beautiful and instructive revelations of him in the natural world. The intelligent student can discover enough in a small bit of ground, for example, to occupy his closest attention a long time and to reveal to him many of the wonders of creation. And the more the range of his observation is enlarged, the greater become the multitude and the impressiveness of his discoveries and the more interesting and impressive their teachings about the great Creator.

Only superficial observers regard nature as commonplace, even in her least novel and alluring aspects. The perfect order of her annual process of development, the variety which enlivens her regularity of progress, the dignity and grandeur of her more comprehensive movements and the delicate finish of her tiniest features, the wondrous beauty of form and color which she illustrates, often where human eyes rarely or never behold it, the lavish, overflowing abundance of her resources all testify to the divine mind as her ordainer and superintendent.

Apparently man is the only created being upon earth who is able to enter appreciatively into God's enjoyment of natural beauty. It may not be safe to say that no bird or animal ever enjoys it at all, but evidently most of them afford little proof of such appreciation, and many seem oblivious of their surroundings. To us, however, it is given to enter in part into the Creator's understanding of nature and to share his delight in its charms. But in order to do this we must regard it from God's point of view. It must be accepted and studied as a true revelation of the divine character and love, even if it be a revelation of only secondary importance.

That our knowledge of it is not complete is a proof of the divine wisdom. This incompleteness is an invitation to further study and a pledge of additional enjoyment. From every point of investigation nature exhibits afresh and continually the wonders of the divine wisdom and power and the even greater wonders of the divine love. At this season of the year especially it attracts our eyes and engages our thoughts. Let no one fail to welcome its appeal to our hearts.

#### CURRENT HISTORY.

##### Domestic Politics.

From the many conflicting messages sent from St. Louis by garrulous journalists and politicians to the public during the past weeks one fact seems to emerge, viz., that there is an uprising of the people to defeat the schemes of "bosses" and veteran party managers and Mr. McKinley of Ohio is to be nominated by the Republican convention on the first ballot, if not by acclamation. Just how outspoken the platform's plank on monetary standards will be in favor of the gold standard is not apparent, though at the time of this writing there seems to be no doubt but that it will be far more hostile to silver and far more unequivocal than

the party's deliverance in 1892. Compromise is not a popular word save with the delegates from the Central States, the silver faction from the extreme West and the conservative delegates from the South, East and North agreeing in insisting on a clean-cut deliverance. The tariff question has become secondary, and deservedly so. Thanks to the backbone and devotion to principle of the Massachusetts delegation, a concerted attempt of the hotel proprietors to exclude the Afro American delegates from the St. Louis hotels has failed, the Massachusetts white men letting it be known that if the two representative Afro-American delegates from the State of Sumner and Phillips were boycotted, then the State delegation would cancel its contract with the Southern Hotel and seek quarters elsewhere. As usual Sunday was a day for scheming, committee meetings, the reception of delegates and everything but worship or meditation.

The victory of the sound money faction in the Minnesota Democratic State convention has inspired new hope among conservative Eastern Democrats that the free coinage of silver faction may yet be outgeneraled or suppressed at their party's national convention in Chicago in July, but it is but a faint hope.

The split among the Prohibitionists at their recent national convention in Pittsburg is to be followed by like dissension in the States, apparently. At a meeting of the party's State committee held in Boston last week, eight prominent officials, including the chairman, the vice-chairman and the treasurer of last year's committee, resigned from the committee and declared their intention to organize the faction in this State which at Pittsburg bolted from the convention and organized the National party.

##### Congress and Sectarian Appropriations.

One of the bones of contention between the House and Senate over which they fought longest was the matter of stopping all appropriations for sectarian institutions in the District of Columbia and for the schools conducted by Roman Catholics on the Indian reservations. The House favored sharp and decisive action and refused to make any such appropriations for the next fiscal year. The Senate, while impressed by the force of the same arguments that had weight in the House, did not deem it just to throw suddenly upon worthy institutions the burden of securing from individuals that support which now comes from the Government, hence it voted in favor of continuing the appropriations for two years more and, at the same time, giving definite warning that they would cease at that time. After frequent conferences between the committees of the two houses a compromise was agreed upon in the following terms:

And it is hereby declared to be the settled policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining or aiding by payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control; and it is hereby enacted that, from and after June 30, 1897, no money appropriated for charitable purposes shall be paid to any church, or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control.

This is a distinct victory for the A. P. A. forces in and out of Congress, as well as for those who, while disapproving of A. P. A. methods, are as strenuously opposed to sectarian appropriations. It is just to all con-



cerned. It sharply defines the relative functions of church and state and, at the same time, gives fair warning to those most directly concerned that hereafter gifts must be substituted for taxes as the support upon which the sects must lean. Now let the same campaign be carried on in the States! Municipal Problems and Their Settlement.

Boston is to have a new union passenger station on the south side of the city, in which the trains of railroads now having three distinct termini will enter and depart. This fact has been assured by the passage of the requisite legislation by the State legislature and Governor Wolcott's approval of the same. When the transformation, already begun, has been wrought, it will mean for the majority of those most concerned a saving of time, temper and money, and mark a noteworthy step in the evolution of the newer and greater Boston. It will bring in its train decided changes in the business interests and realty value of certain sections of the city, and will inevitably cause losses to a few at the same time that it benefits the majority. May the edifice to be constructed be beautiful as well as suitable! The Supreme Court's decision that the legislation authorizing the construction of the subway is constitutional removes the last possible barrier from the completion of this great project.

The Boston police commissioners have done their duty in refusing to license saloons in the public parks of the city. The same body of officials also deserves praise for the order issued last Saturday night which, if enforced, will close the many "small ware" stores that hitherto have sold candy, cigars, stationery, newspapers, and "soft liquors" freely on Sunday, and considered it their business harvest day.

The trial of charges preferred by Mayor Strong of New York city against Police Commissioner Parker is now under way, Mayor Strong being judge as well as prosecutor. Whatever the decision is it is sure to be appealed to the courts, cause a long and bitter controversy, not certain by any means to redound to the credit of the reform administration. The incident illustrates perfectly the evils of the bi-partisan theory of administering city affairs—a theory, by the way, which, if a recent decision of the appellate division of New York's judiciary is upheld by the Court of Appeals, will not live much longer in that State at least, for the lower court, passing upon a bill intended to determine the control of affairs in the city of Albany, holds that it is unconstitutional to give to a minority party equal representation with a majority party on any city board. Obviously if this be so all opportunity for cut and dried deals will cease. A municipal reform party now has a chance to reap the fruit of victory and can be encouraged to fight strenuously. Moreover, the court holds that the legislature is having altogether too much to say about local affairs, and the court improves the opportunity to strike a telling blow for home rule and municipal individuality.

#### Spain and Cuba.

It would be significant if the first intimation that we are to have of Russia's intentions relative to the course of events in Western Europe should be through her intervention in behalf of Spain in her struggle with Cuba. There are some indications that Spain relies upon France and Russia for such aid if, through the failure of her attempt to suppress Cuba or through the

acts of her representatives in Cuba, she becomes involved with the United States. The London Times continues to print letters from its correspondent in Cuba confirming all that has been sent to our most reliable journals concerning the complete failure of General Weyler and the deplorable ruin of Cuba's commerce and industries. Our new consul-general, Gen. Fitz Hugh Lee of Virginia, has arrived in Havana, been cordially received by General Weyler and already received proof of Spain's desire to conciliate the United States. His military experience and professional training will make him unusually competent to ascertain the exact state of affairs in Cuba, and his qualities as a man are such that he will not be hoodwinked or cajoled when endeavoring to protect the interests of the United States and its citizens.

#### A Wholesome Reaction in Germany.

Two recent utterances by typical Germans are pleasant to note. The one indicates that the rulers and people of the South German States are growing restive under the dominance and arrogance of Prussia and her war lord, Emperor William. The other indicates that the more thoughtful men of the empire are feeling that the time has come to protest against the multiplication of laws hedging about the individual and governing every detail of personal and commercial life, which are becoming so numerous that life already is intolerable and personal liberty a memory.

When at a banquet of the Deutsche Verein in Moscow during the recent festivities, the toastmaster, referring to the minor German princes present, alluded to them as "members of the suite of Prince Henry of Prussia, representative of Emperor William," he drew the fire of Prince Ludwig of Bavaria—prospective king of that state, who instantly arose and declared in the most impressive way: "We are not a part of Prince Henry's suite, nor are we vassals of the German Empire. We are the emperor's allies; otherwise, I am an independent representative of Bavaria." Forthwith Prince Henry left the banquet hall in a tiff. The incident has stirred Germany through and through and given the South German press an opportunity to show flames of indignation which have long smoldered.

Not long ago Prince Alexander von Hohenlohe, son of the chancellor, ventured to remonstrate in the imperial Reichstag against the drift of present day legislation and now the minister of finance of the Grand Duchy of Baden has raised his voice in protest against the tendency to "rely on the magical effects of legislation," and has deprecated popular forgetfulness of the law, still regnant, that "Self-action is superior to state protection."

#### Mr. Chamberlain's Scheme for British Trade Supremacy.

Year by year certain classes in Great Britain have been shifting from unquestioning absolute adherence to the free trade policy which Cobden and Bright induced their contemporaries to accept and consider as final, and even Lord Salisbury himself has not been indifferent to the facts and arguments which can be adduced in favor of a return to a modified form of protection. If one wishes to know what there is to be said in favor of this course and how ably it is championed by some Britons, he can do no better than to read Mr. Edward Salmon's article in the June *Fortnightly Review*. Of course the Liberal party and press

are decidedly hostile to any such "betrayal" of the principle for which their party has always fought, and they persist in looking at the question from the standpoint of the British consumer, forgetting the interests of the producer in Great Britain and the colonies. Mr. Chamberlain for some time has held that the British empire, sooner or later, must come to follow the same policy that has made the United States the marvel of the world in rapid accumulation of wealth and a high degree of individual comfort, viz., free trade within the empire and protection against the products of non-British lands. Obviously in adopting such an imperial policy Great Britain could scarcely expect the colonies to give all and not receive something. Revenue from tariff duties is too essential a part of the colonial scheme of taxation to be given up for mere sentiment's sake, or because it would benefit England. England, in turn, must grant preferential rates to the products of her colonies if she would bind the empire together in an imperial trading concern. And that is just what Mr. Chamberlain advises her to do, and he reproclaimed his belief last week at a notable session of the Third Congress of the Chambers of Commerce of the British empire, held in London. Mr. Chamberlain, after setting forth the benefits that would flow from such a compromise of differing policies, expressed the opinion that if a proper proposition should come from the colonies, backed by any considerable support, it would not be met with a blank refusal by Great Britain. Debate upon this proposition was thorough and opinion far from unanimous, and though not indorsed unreservedly it received the attention worthy of so great a project, and will be discussed more and more during the coming months by British electors and journalists and their peers in the colonies.

#### The Wars in Africa.

General Baratieri, the commander of the Italian forces in Abyssinia, has been declared "not guilty" by the court martial appointed to determine his innocence or blameworthiness for the recent failure of the Italian arms in Abyssinia. In response to a question formulated by Lord Rosebery, which could not well be evaded after the revelations of the recently published Italian Green Books, Lord Salisbury, speaking in the House of Lords, has set forth in all its nakedness the purpose of the British Government in its present campaign against the Dervishes of the Soudan. It is not the relief of Italy which Great Britain has at heart. It is the capture ultimately of the Soudan territory, a step held to be necessary for the protection of Egypt. This policy was outlined long ago by General Gordon. If Mr. Gladstone had accepted Gordon's advice he would have saved Gordon's life and his own fair name from a stain that will cling to it, and Great Britain would have been spared much treasure and blood. As it is, the decision to retrace comes at a time which not a few Tories will agree with the Liberals in calling inopportune. British officials in Egypt condemn it, and Egypt's mixed judicial tribunal refuses to give its sanction to Great Britain's scheme to make Egypt foot the bills of the war. Affairs in South Africa are by no means so serene as to justify trying to conquer new territory in North Africa when at any moment hostilities may begin in South Africa, that is, unless a rumor now current in London be true, which rumor says that Great Britain and

Germany have come to a perfect understanding as to the future partition of African territory.

Thanks to President Kruger, whose policy of clemency has disarmed his British foes and checkmated Mr. Rhodes and Mr. Chamberlain more effectually than if he had been rigorously just with men who were nothing more nor less than traitors and conspirators, the four ringleaders of the Johannesburg Reform Committee, Messrs. Rhodes, Hammond, the American engineer, and their partners, have been released from prison on the payment of \$125,000 each and their signing a pledge to cease interfering with domestic politics. Mr. Rhodes refused to make such a promise and will therefore be banished. When, after this decree had gone forth, a delegation of representative citizens of the Transvaal waited on President Kruger to express their pleasure, he attributed the result to his finding in the Bible those precepts and principles that indicate that it is as well for a State as for an individual to smother hatred by pouring out mercy. There is no use denying the fact that one of the greatest statesmen of this day and generation is "Oom Paul" Kruger.

Turkey and Crete.

It is difficult to see that anything effective is being done by the great Powers to prevent Turkey from repeating in Crete the work she has so effectually done in Armenia. Russia not only is saying, "Hands off from Turkey," but saying to Greece, "Don't you be presumptuous and interfere." Great Britain with her war in North Africa and the demonstrations hostile to her in South Africa is not likely to interfere. However, the whole Eastern question may be opened in a much broader and more vital way soon by an outbreak in the Balkans. Macedonia is seething. Bulgaria is in entire sympathy with the Macedonian malcontents. Austria is by no means willing to see Russia absorb Macedonia or have her confirm Turkey's title to it, and at any time now a spark may be struck that will fire the powder that is lying around loose.

From Miss Clara Barton come letters telling of success in her work and no molestation, showing that the sultan can preserve order and insure protection when he wishes. Rumors of a terrible wasting disease that is consuming the body of the sultan come from Constantinople. Unfortunately for the interests of American citizens in Turkey, Mr. Terrell has insisted upon returning to Constantinople as our minister—sailing last week—and President Cleveland has not thought it best to intervene between Mr. Terrell's ambition and those who are likely to suffer most by it. It is to be hoped that he returns with very definite instructions from our Department of State respecting the principles that he is to assert and the methods he is to employ. If he fails to hold his own with his diplomatic colleagues in Constantinople, brings disaster upon American interests, and is criticised unsparingly in the future, Mr. Terrell will have no one to blame but himself—and Mr. Cleveland.

#### NOTES.

Ratifications of the Bering Sea treaty, for the settlement of claims of Canadian sealers, have been exchanged.

The sentiment in favor of the free coinage of silver by the United States is more prevalent in the East than many imagine. A recent canvass of the political preferences and

financial opinions of its subscribers made by a New England journal specially devoted to agriculture revealed the fact that the free silver opinion is held by many New England farmers; and last week, at a gathering of New England carpenters enrolled in the trades unions of most of the leading towns and cities of New England, a resolution indorsing the free coinage of silver at a sixteen to one ratio and irrespective of the action of foreign Powers was passed with scarcely any opposition.

We commented three weeks ago on the apparent indifference of Woburn officials to a violation of the law by the promoters of a prize fight. We are glad now to chronicle so effective a popular uprising that a contest planned for this week has been set aside. This gratifying result is not due at all to the aldermen, five out of seven of whom seem to have purposely absented themselves from a special meeting at which it was hoped they would initiate repressive action. On the contrary, the outcome is the fruit of popular indignation, manifested at mass meetings and crystallized into a force which could not be resisted. The local pastors of all denominations have borne a brave part in the agitation.

#### IN BRIEF.

We shall print next week an important contribution from the pen of Dr. Washington Gladden, touching the maintenance of peaceful relations between this country and Europe.

The approach of warm weather does not blight the growth of the Howard Roll of Honor. Almost 900 are registered now, as the record on page 984 shows. And it is not such a very long journey from 900 to 1,400.

It is significant that the proposal for an extension of the Methodist time limit for ministers was defeated by the efforts of the laymen. They evidently feel that the unbroken regularity of pulpit supply more than compensates for the occasional pang of parting from a popular pastor.

Dr. Farnsworth, the veteran missionary, when he sailed from Boston to begin missionary labors in Turkey, sailed on a bark of five hundred tons. When he returned to this country, a few months ago, he came on a steamer that burned as much coal a day as the weight of the vessel on which he set forth for Turkey in 1852.

Here is an interesting and up to date advertisement from—it is hardly necessary to say—a London journal:

Would some pneumatically-minded lover of church work give curate's wife cushion-tired lady's bicycle? For details apply Cycle, 4,973, 346, Strand, W. C.

"Pneumatically-minded" is excellent.

A writer in the home department of one of our religious contemporaries says: "Girls never acquire habits of profanity." It is a tribute to the self-control of the sex that when we asked an estimable lady of our acquaintance whether this broad generalization was true she replied: "Yes, it is true, but we often feel like swearing."

The expected happened at the meeting of the American Congregational Association last Saturday. The action of the committee relating to the purchase of a new site and the sale of the present building was approved and the directors were authorized to appoint a building committee. The final passing of the papers is now appointed for this week Friday.

Charles Kingsley's daughter, the explorer, tells of a trial in a native court which she attended in Africa. "Why can't this man inherit his father's property?" she asked

when the verdict was made known. "Because his parents married for love," was the answer. Marriage for any such lofty reason as that was an unpardonable sin in that district of Africa.

The news of a prospective gift of \$1,000,000 from John D. Rockefeller for a new recitation hall at Vassar is a sufficiently pleasing piece of information to increase the joys of Commencement, first of all to Vassar itself and then to other institutions that bear in mind the fact that this country possesses many millionaires, and that some of them have a benevolent disposition.

*The Defender*, the voice of organized Sabbath protectors, hails the Christian Cycle Club as the revolutionizer of Sunday bicycle riding, and prints its pledge:

I promise that I will not use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest and divine worship.

The list of members is growing.

Another new departure at Andover! At the meeting of the alumni last week after the obituaries, and interspersed with fervent foreign missionary addresses from eminent men, were two pieces by the quartet. These two were *Oft in the Stilly Night* and *She Sleeps, My Lady Sleeps*. It is perhaps worth noticing that many of the graduates did not see the exact application of these songs.

It looks as if the present season would be distinguished above all its predecessors for the number of Americans who will spend their vacation in Europe. In no previous year have so many, and so early in the season, taken passage on Atlantic steamers. Some say this disproves the assertion that the times are hard. The facts may be the other way. It costs less for many an American family to spend a summer abroad than to remain at home in a city house, or to visit a summer resort.

A few generations ago such a calamity as the recent tornadoes in the West would have been received with a superstitious awe which would have paralyzed all effort to help. To-day, almost simultaneously with the news of the disaster, come businesslike instructions by which the strong may bear the burdens of the weak. Truly there is cause for rejoicing in these indications that faith is growing more intelligent and the great heart of humanity increasingly sensitive to the woe or weal of brethren, however distant.

Well, Lesinsky, Zeiger, Strauss, Kretz-Kohler, Wolff, Schilling are the names of some of the most successful prize-winners at Columbia University, New York city, last year. The Jew of the metropolis is maintaining the reputation of the race for intellectual vigor. Recently published statistics concerning the attendance of Protestants, Roman Catholics and Jews at the classical and scientific gymnasia of Germany show that in Prussia, for instance, on a basis of 10,000, the proportion of pupils is 27 Catholics, 50 Protestants and 333 Jews.

It pays to exalt the moral obligation even when the legal obligation is lacking. The Home Missionary Society is likely to receive from the people of Center Church, and other New Haven Congregationalists, adequate and satisfactory recognition in the future of the high sense of honor which the society has shown in transferring recently to the Center Church, for use in maintaining city missionary work in New Haven, a bequest of \$5,000, to which the C. H. M. S. had a technical, legal right, but which the donor explicitly set apart for city missionary work in New Haven.



The decision of the probate court in Baltimore in pronouncing invalid the clause of the Stickney will making the C. C. B. S. residuary legatee to the amount of about \$300,000 brings disappointment and chagrin to one of our most important societies, the more so because there is no doubt whatever of Mr. Stickney's generous purpose. The bequest was made on the condition that the Building Society should relinquish all claims on Baltimore Congregational churches. The court's decision, therefore, was based on the ground that a conditioned will is not valid, and secondly on the ground that the bequest conflicted with the State law in regard to perpetuities. The case will certainly be appealed, so there is still hope of seeing the testator's wishes carried out.

The glory of the old-time country parish and the old-time ordination to which all the people flocked is often lamented as having utterly passed away. But there was an occasion worthy of the past last week when Mr. MacFadden was ordained and installed over the church in the West Parish of Andover. The council was held at 11 o'clock in the forenoon, the ladies entertained not only the messengers of the churches, but the whole congregation, and at two o'clock the numerous horse sheds were filled with teams from all the country roundabout. Dr. McKenzie preached a thrilling sermon, Professor Smyth made the ordaining prayer, Principal Bancroft charged the new pastor, Rev. F. R. Shipman of the Old South tendered the fellowship of the churches, Rev. F. W. Greene, the former pastor, addressed the church, there was congregational singing of familiar hymns, and all the people said, Amen!

Rev. Dr. William M. Barbour is to be numbered among those wise men who anticipate the approach of age and any possible impairing of their efficiency thereby. Last week he resigned the principalship of the Congregational College in Montreal, which position he assumed in 1887, the resignation to take effect a year from now. We are not surprised to learn that the directors of the institution as well as the students deplore his decision, and bear grateful testimony to the high character of his work and the warm place which he has made for himself in the hearts of all friends of the college. For some time Dr. Barbour has been persuaded that his seventieth birthday ought to mark the termination of his career in so responsible a position. He is as deeply loved on this side the Canadian line as on the other and it will be a long time before he is set one side. The relief from college duties will make him all the more available for various lines of service.

The report of necrology at the Andover Seminary anniversary last week was a striking confirmation of the claim often made for the longevity of ministers. Fifty-six deaths were reported at the average age of a little over seventy-four years. Three of the number had exceeded ninety, twenty others were between eighty and ninety, two only were below fifty. In what other profession, or occupation, or class of men on the earth could there have been such an average as that? Is it not the fulfillment of the Bible promise, "The fear of the Lord prolongeth days"? It was a remarkable year, too, for the passing on of so many sons of Andover who have taken a prominent part in the affairs of the denomination. Among these were Secretaries Clark and Alden of the American Board, and ex-President Magoun of Iowa College. Samuel F. Smith, author of *My Country*, 'Tis of Thee, and Dr. Arthur Brooks of New York, brother of Phillips Brooks, are also on the list. The thoroughness and discrimination which mark the editing of the necrology reflect great credit upon the painstaking secretary of the alumni, Rev. C. C. Carpenter.

## STAFF CORRESPONDENCE.

FROM NEW YORK.

### Children's Day.

Brooklyn never tires—nay, she never seems to get quite enough—of her Children's Day. Only those who have an inside experience can ever know, nor would the closest observer of the proud parents thronging to watch the parade even suspect, the work and anxiety—and in the case of many a poor mother the severe self-denial—involved in making ready the outfit for that day of all the year to thousands of boys and girls whose pleasures are few and far between. Every year increases the numbers in the parade and adds new and more attractive features to the brilliant show. This year the main procession in its many divisions, each with its band of music, is said to have numbered 79,000 children, representing 176 Sunday schools. Many of them were reviewed from a stand in Prospect Park by Governor Morton and his staff, the mayor of Brooklyn, and other dignitaries.

In East Brooklyn not less than 20,000 paraded, were reviewed by the mayor and were regaled with good things for body and soul in the nearly fifty churches whose Sunday schools were represented in the procession. The weather could not have been more propitious, people by the hundred-thousand thronged the sidewalks, sometimes drowning the music with their applause, while the stars and stripes floating everywhere from the ranks and from roofs and windows gave the city the brightest gala day appearance.

The Sunday schools of Flatbush, though forming a comparatively small procession (1,300 children), made a beautiful parade, with music and banners, were addressed by their pastor and partook of the usual "goodies." In Jersey City the procession numbered 8,000 scholars and 1,000 teachers. Sunday School Association.

Another less showy, but most interesting occasion, to lovers of children and Sunday schools, was the forty-first annual convention of the New York State Sunday School Association, held in the Broadway Tabernacle Church, June 3-5. The meeting opened with 200 delegates present and hundreds more came in at the later sessions. Reports were given from all districts of the State and addresses were made by Drs. Schaffler, Behrends, Ostrander, Kittredge, Duncan, Iglehart and many others on practical topics pertaining to the administration and work of Sunday schools.

One session held in the Marble Collegiate Church, Dr. Burrell's, was monopolized by the good women, Mrs. S. W. Clark of this city presiding, with illustrated addresses by Miss B. F. Vella of Boston, Mrs. J. M. Dudley of Elizabeth, N. J., and Miss A. S. Harlow of Philadelphia.

The report from Kings County (Brooklyn, etc.) showed 322 Protestant Sunday schools, 11,746 officers and teachers, 123,992 scholars (minors and adults), average attendance 76,036, contributions \$101,697.77, conversions and confirmations 2,908. Scholars in the following Congregational schools: Central, with branch, 2,547; Tompkins Avenue, with branch, 3,384; Pilgrims, with chapel, 1,289; Plymouth, with missions, 1,930; Clinton Avenue, with missions, 1,142. Dr. McElveen's Removal.

In the council for severing the relations of Rev. William T. McElveen, Ph. D., with the North Church of this city, every Con-

gregational church of the city was represented, and brief addresses were made by eight young men, nearly all pastors of the newer churches in the neighborhood: Rev. Messrs. Bruce, Kellogg, Woolworth, Robertson, Richards, Stokes, Spaulding and Gaylord. Resolutions highly commendatory of the retiring pastor's character and work during the six years since he organized the church, which he has served ever since without home missionary aid, were added by the council to similar testimonials previously voted by the church, the Sunday school and thirteen organizations connected with the church's various activities.

Many generous tokens of loving esteem were received by the pastor from his people in a farewell evening "reception" following the council. Among these was a set of the Century Dictionary, a selection of devotional and exegetical books, furniture for his new study at the New England Church, etc. But the unique feature of the occasion was the starting of the "McElveen Memorial Building Fund," for replacing with a substantial structure the frame building put up five years ago and now altogether too small for the audience. Two hundred dollars were paid on the spot, and \$100 more were pledged on condition that it shall be the last donation to complete \$1,000 for the building—a pleasant mode of perpetuating their first pastor's memory.

Dr. McElveen opened his new pastorate last Sunday evening with a discourse to the New England children. Dodd, Mead & Co. have lately published a volume of his Sermonettes to Children, the little folks being his special delight.

### The New West Side Church.

Another effort is on foot, and claimed by its promoters to be in a fair way this time to a successful realization of the dream of Congregationalists for the last fifty years, to see at least one more church upholding the Pilgrim faith within the limits of the city as it was before the recent additions to its territory. Within the half-century or thereabouts more than twenty efforts to this end have been made, only to come to a speedy end. Undismayed by this history, and encouraged by recent successes in the northern wards, a band of Congregationalists and others friendly to that polity are taking measures to combine in securing a hall at West Eighty-sixth Street and the Boulevard for holding services in the early autumn, with a view to forming a West Side Congregational church. Several of the movers are members of the Broadway Tabernacle. These, with other friends of Dr. H. A. Stimson, are hoping to secure him to lead the movement and become pastor of the church. Thus far, however, they have not his promise to accept the position. The new church, they aver, shall sustain only the friendliest attitude toward the Tabernacle, and shall co-operate with it in extending the Pilgrim faith and polity in the metropolitan district. Let this pledge be carried out in good faith, and many an aged Simeon would depart in peace, his eyes having seen the realization of his heart's long desire.

### Greater New York.

Another long step toward the "greater New York" was taken this week in the governor's nomination of the commission for framing the charter under which the consolidated territory is to be unified and governed. Both friends and opposers of the scheme are appointed, and with such



men as President Low, Generals Tracey and Woodford, Judge Dillon and Andrew H. Green, with the redoubtable Mayor Pat. Gleason of Long Island City upon the list, the extremes of social life in the metropolis cannot fail of representation. As required by law this commission's work is to be completed by the first of next February, in time to be adopted by the legislature. The "greater" mayor is to be chosen in November to begin his reign on Jan. 1, 1898. Then the city of churches will learn what it is to "become as one of us."

#### Sunday Wheelers.

The "bicycle craze" is daily growing hereabouts and is making itself specially conspicuous on Sunday. More than 32,000 bicyclers were reported as scouring over the Brooklyn and Coney Island course a couple of Sundays ago. Of these it is not claimed that more than 31,999 were in the bicyclers' church at the island on that day. Dr. Behrends last Sunday spoke his mind as to that use of the Sabbath with rather "scorching" effect, and gave wheelers to understand that he didn't care to see the fashionable bicycle costumes in his pews on the Lord's Day. And his people seemed to be of his mind.

HUNTINGTON.

#### FROM THE NORTHWEST.

##### Genuine Loyalty.

The local conferences in Minnesota this spring have been of unusual interest, both in attendance and themes discussed. On all the programs a prominent place was given to our benevolent societies. At the Anoka Conference, including the Twin Cities, denominational loyalty was strongly urged, and the conference recommended a simple league of churches, a Loyalty League, composed of the forty-five churches in the State which gave to all of our societies an offering within the year, the sole condition of membership being a pledge to make an annual offering to each of the six societies. This State league is to be supplemented and strengthened by local leagues in the individual churches. This will involve no new machinery, and certainly will increase the sum total of the offerings in our churches.

##### At the State University.

The first week in June witnessed the twenty-fourth Commencement of the University of Minnesota. The baccalaureate address by President Northrop was on God in American History. The year has been marked by the completion of several large modern buildings and laying the foundations of several others, in order that this rapidly growing university may meet in material equipment the constantly enlarging demands made upon it. In a few years this school has grown from several hundred to an enrollment of 2,500. The department of law, under Dean Pattee's management, in eight years has grown to 370 this year—a phenomenal growth for a professional school. The university is so closely articulated with the public schools of the State that each year will see an enlarged attendance and more thorough equipment and training. Under the leadership of President Northrop the education is Christian in the fullest sense and not in any way in antagonism with the work of denominational colleges.

##### Carleton's Onmoving Life.

The twenty-third annual Commencement of Carleton College was held June 6-10.

President Strong gave the baccalaureate sermon Sunday, June 7, on The Sufficiency of God's Grace. In the evening Rev. H. G. Bissell of India delivered a missionary address on A Message from the Field. Carleton has had a prosperous year and the work has been unusually satisfactory. The musical recital and the Class Day exercises were especially enjoyable. The chief feature of the week has been the corner stone exercises of the new Scoville Library. The address was given by Dr. J. K. Hosmer, librarian Minneapolis Public Library. The building is much needed by the college and is to be a model in every particular. The college also needs at once a new science hall, music hall and gymnasium and its patrons may be assured that gifts and bequests for enlarging the plant will justify the wisdom of their beneficence. J. A. S.

#### FROM THE INTERIOR.

##### A Franklin Statue in Lincoln Park.

Saturday afternoon a bronze statue, modeled by Park and cast by the American Bronze Company, was unveiled in Lincoln Park in memory of Franklin. It was the gift of Hon. Joseph Medill, editor of the *Tribune*. In his presentation speech he said it was his wish, through this gift, to hold up the simple virtues of Franklin to American youth for imitation. The unveiling was done by René Bache, a direct descendant of Franklin. The principal address was by H. J. Estabrook, Esq., a young Chicago lawyer not hitherto prominent as a speaker, but sure to be in demand hereafter. This is the first statue in honor of Franklin set up in the West.

##### Moody in Chicago.

During the past week Mr. Moody has been on the North Side, at his old home, giving lectures to the students in the Bible Institute and speaking in the Chicago Avenue Church to as many as could crowd into that edifice. He is reported to have said that he has determined to withdraw either wholly or in good part from his work as an evangelist and devote himself to furnishing prisoners, of whom there are 750,000 in the United States, with good literature, chiefly religious. He believes the prisoners will read it because they have nothing else to do, and that they cannot read such literature as he will put into their hands without great good to themselves. This week Mr. Moody has been attending a Sunday school convention in Iowa, and has spoken two or three times at Des Moines. Major Whittle has also been in the city, throwing all his force, as usual, into evangelistic services.

##### Commencements and Baccalaureates.

Sunday, June 7, Dr. E. P. Goodwin preached to the students of Illinois College at Jacksonville on the parable of the pounds, his subject being stewardship on the ground of equal gifts, in contrast with the parable of the talents where stewardship on the ground of unequal gifts is emphasized. President Blanchard of Wheaton gave the baccalaureate at Knox, where his father was the first president. Dr. Gunsaulus has been at Oberlin, speaking on The New Education before the Kindergarten Department of the college, and on The Present Duties of Scholarship before the Kansas State University at Lawrence. Dr. Withrow has addressed the students of Knox at Galesburg, and been honored by the college with the degree of LL. D.

As his last service in this vicinity, at least for the present, Rev. W. A. Bartlett gave the baccalaureate before the graduating class of Oak Park high school Sunday evening, June 7, and in the afternoon administered the communion to the members of his church, receiving eight into fellowship, among the number the members of an entire family. The same day fifteen were received, six on confession of faith, into the Church of the Redeemer. The many friends of Secretary Herrick of the Education Society will be pleased to know that he has been offered and has accepted the presidency of Washburn College at Topeka. He is a good man for the position and Kansas Congregationalists may be congratulated on securing him as a leader among their forces.

##### Ministers' Meeting.

This was another Whitman morning. Dr. O. W. Nixon of the *Inter Ocean* and author of *The Life of Marcus Whitman* addressed the meeting. He was so eloquent and has such hearty sympathy with his subject that no one felt like interrupting him, though he ran over his time. As the result of the canvass thus far this year, \$155,000 have been secured for the college. Both Dr. Nixon and Dr. Pearsons are anxious beyond all expression to secure the remaining \$45,000 before Sept. 1. On the ground of patriotism those congregations which have given nothing to the college are to be asked to make some contribution either before or on July 5 or July 12. The contributions which have been made by Michigan and by Oberlin are gratifyingly large.

But the main address of the morning was from Colonel Fielding of the Volunteers, who desired the privilege of telling the ministers just how his movement differs from that of the Salvation Army, of which he was a member for about twelve years and to which he still bears warm affection. According to Colonel Fielding, there has long been a feeling among the higher officers of the army that General Booth failed to take into account the differences between American and English ways, and insisted on making rules for this country which could not be obeyed without friction. The new movement is American. It is also in close sympathy with the churches. While Colonel Fielding said that he himself and many others in the army had endeavored to work so far as possible with the churches, the most strenuous objection to this had come from the general. The Volunteers will put no hindrances in the way of their converts joining the different churches, although like the Salvationists they do not think that a person can serve with the Volunteers and discharge his duties to a church. They will observe the sacraments, although as yet the form and method of baptism have not been decided. They will make more careful provision for the instruction of their workers than Salvationists make or seem to approve. Property will be held by trustees chosen for the purpose, instead of being deeded over to one man as the property of the Salvation Army is now deeded to General Booth. The Volunteers, who have now been organized in Chicago eight weeks, have five posts in the city and thirty-four posts in the Northwest. The meetings are well attended and many conversions have taken place. So far as they can, without neglecting slum work, they will strive to reach a middle class of working men for whom no Christian body is specially working.

## A Unique Monument.

A visitor to Oakwoods Cemetery will see near the monument to the Confederate dead, about 6,000 in number, a huge brown marble boulder, on one of whose polished faces the following inscription has been chiseled:

To those unknown heroic men, once resident in the Southern States, martyrs of human freedom, who at the breaking out of the Civil War refused to be traitors to the Union, who (without moral or material support) stood alone among ruthless enemies, and after unspeakable suffering either died at their post of duty or, abandoning home and possessions, sought refuge and scant bread for their families among strangers at the North. To these pure patriots, who, without bounty, without pay, without pension, without honor, went to their graves without recognition even by their country this stone is raised and inscribed after thirty years of waiting by one of themselves.

AN EXILED ABOLITIONIST.

Some of the persons most deeply interested in securing the monument to the Confederates who died here in prison during the war naturally are a little disturbed over this memorial to men who were outlawed in the South. Possibly it might have been as well had the boulder been put in some other locality, but in all probability the man who paid for it felt, as did many others at the time of the dedication of a monument to the Confederates, that if the Confederates are to be honored those whom they compelled to leave their country or die should not be forgotten, and that the memorial of the one and of the other should stand as they now do near each other.

## La Rabida as a Sanitarium.

Many visitors to the World's Fair will recall the rambling structure known as La Rabida. It was erected as an exact copy of the building in which Columbus was lodged for a time, and from whose inmates he received aid in his efforts to sail over the Atlantic. Unwilling to tear it down, the authorities have allowed certain partitions to be removed and such interior arrangements to be made as fit it to be a resting place for sick and tired children. For a long time there has been a sanitarium for children on the North Side, and for one season at least a boat anchored in the harbor was a refuge for the little ones during the heat of summer. The South Side now has a resort of its own, and with every prospect that it will meet an ever growing demand for a place where parents and nurses can take little ones to breathe the lake air and recuperate from the stifling atmosphere of many of their homes.

Chicago, June 11.

FRANKLIN.

## THE ROMAN FAITH IN ITS HISTORIC HOME.

BY H. A. B.

Inasmuch as religion is the greatest interest of human life, that which appeals most to the ordinary tourist in the renowned cities of Italy is the fact that in them he stands close to one fountain of Christian history and to the thought and life of the earliest Christian centuries. The Protestant tourist cares little for the mere ecclesiastical traditions which rise up to greet him on every hand in the Imperial City. Bits of the true cross, drops of the Saviour's blood, the chains once around the wrists of St. Peter, handkerchiefs and other relics associated with this or that saint arouse a momentary curiosity, but seem of far too little consequence to justify the trouble of finding the evidence as to their genuineness.

It is enough to know that Paul was once here, even though his footprints may be thoroughly obliterated, while all the prestige and power of the Church of Rome, the tokens of its external greatness and the reminders of its former domination over the world carry a certain impressiveness even to the most ardent Protestant or the most confirmed skeptic.

It is hard for the passing traveler to tell whether or not the papacy today is losing its hold upon the Italian multitudes. Such a demonstration as I witnessed in St. Peter's on Easter and on the Sunday evening following, when, after an unusually long period of silence due to the Abyssinian disasters the *Te Deum* was chanted, would seem to show that still the crowds go up to Christendom's greatest cathedral to worship and to confess their sins after the approved papal fashion. The great Easter convocation had, it is true, a large sprinkling of American and English visitors, whose conduct and conspicuously displayed Baedekers showed them to be of an alien faith, but on the other hand there were hundreds of persons who bowed reverently in prayer and who seemed to be finding in the service satisfaction of their spiritual needs. This was all the more apparent at the service where the *Te Deum* was sung, when the great congregation took up the responses and a mighty volume of praise from thousands of lips rolled up to the ceiling. When, on rare occasions, the gorgeous Church of *Gesu*, in the heart of the city, is illuminated by the rays of hundreds of candles, the pressure of the crowds is so great that there is no superfluity of standing room, while every Sunday evening brings to *Trinita del Monte* an overflowing congregation to hear the Blue Nuns chant their sweet and moving strains, than which in all Rome there is no music more entrancing.

Yet if one should make a circuit with any degree of thoroughness through the 300 or more churches of Rome, he would find not a few where the number of worshipers on week days certainly did not greatly exceed that of the officiating priests. The utter indifference of the clergy to the size of their congregations is noticeable. They have a certain program to perform, so many bows to make, so many bells to ring, so many prayers to mumble, and they do not appear to care whether down in the nave one person is watching them or 1,000. In no particular is the contrast between the American pastor and the Italian priest more marked than in this. The latter never heard of such a thing as the problem of the second service. He is an utter stranger to that feeling of depression which steals over the pastor say about four o'clock on Sunday afternoon when it begins to rain. And as for a series of popular discourses, calculated to draw in the masses, your white robed ministrant of the Eternal Mysteries, as Rome conceives them, is altogether superior to that kind of a drain upon the modern minister's vitality and inventiveness.

Yes, there are some advantages in being a Romish priest, and what wonder is it that their ecclesiastical routine tends to make them corpulent and contented? Still there are many joys which they miss. There are few ministerial clubs among them at which they can read papers on the Advantages of a Water Barrel and Other Institutional Features, and they can never feel that occasional thrill of delight which comes from

picking up *The Congregationalist* and seeing that they have been called to a larger field.

There is a good measure of truth, it seems to me, in one of Mark Twain's discerning observations to the effect that Roman Catholics worship God first, then the Virgin, then St. Peter, then a number of lesser saints, and last of all Christ himself. The kernel of the Christian religion may be there, but it is wrapped about so thoroughly with ceremonial observances of many sorts that there is a wide departure from the simplicity and purity of the early faith. Through all the centuries the hierarchy has played skillfully upon the religious faculties of great masses of men. The priests have catered to the yearning after God, which is part of our birthright. But what a distortion of pure and undefiled religion is the entire network of rites and ceremonies by virtue of which the great majority of the faithful are led to compress their religion into a relatively small fraction of time. They spend a few hours, kneeling or standing, very devoutly, it is true, in some consecrated place, then go their way apparently relieved of all religious duties and obligations, and if they want to lie and cheat they seem, in Italy at least, at perfect liberty so to do. It is true that we Protestants are not above reproach when it comes to comparing profession and conduct, but our ideas, at least, on the subject are correct, and the one thought which is being emphasized today in Protestant pulpits is the permeation of all departments of life with the religious spirit, and this idea is certainly not an outgrowth of the Roman conception of Christianity.

Yet, even with all this by way of criticism, one must acknowledge the service which the Roman Catholic Church has rendered in preserving Christianity, in rearing lofty temples to the praise of Christ, in forcing upon the attention of the world the religion of Jesus in objective forms. There must be in that religion a divine vitality, otherwise, throughout the long years of strife with earthly rulers and of internal dissensions, it would have perished utterly. If Paul came back to Rome today the evidences of Christianity would seem to him quite another thing from the humble assemblies at the homes of the brethren who trudged along the Appian Way to meet him. Yet Paul would be broad enough to recognize any signs of real Christianity, even if they have taken more pretentious forms as the centuries have gone by. Yet the dark Mamertine dungeon, in which calmly and joyously he awaited his doom, is, in its way, quite as impressive as glorious St. Peter's, quite as much of a shrine toward which Christians gladly bend their feet.

For what, after all, explains the persistence of Christianity in the world for 1900 years? Is it not the force of personality behind all forms and institutions? The saintly souls of all ages, some of them of the Roman communion and some not of it, whose faith and hope no prison walls could bound, whose zeal no impending cross could abate—it is they who have preserved the Christian religion and passed it on to us. Some day all branches of the church will understand that in perpetuating the name and influence of Jesus upon the earth, more potent than lofty temples and priestly functions and splendid organizations, are the valor and the sacrifice of men and women for whom to live is Christ.



## A Second World's Parliament of Religions.

By Rev. John Henry Barrows, D. D.

The echoes of the first parliament had many reverberations in France. Professor George Bonet-Maury, who represented liberal French Protestantism at the Chicago meeting of 1893, held several conferences in Paris and elsewhere after his return. He discovered that a deep and favorable impression had been made on a number of leading minds. Pamphlets, letters and newspaper editorials widened and strengthened this impression. Leading reviews, notably the *Revue des Deux Mondes*, indisputably the foremost publication of its kind in the world, treated the Parliament of Religions with considerable thoroughness, and the inquiry began to be made: "If this congress proved to be the most important feature of the Columbian Fair why should the Paris Exposition of 1900 want the dignity and significance of another similar assembly?" The meaning of the American parliament was of course variously interpreted, but two facts were plain. The first was this—that men of all faiths had met together in the spirit of love and toleration. The second fact was even more startling. The Roman Catholic Church, the strongest, haughtiest, most conservative and most exclusive of churches, took a leading part in that congress. It was also felt that France was a nation in which a demonstration of the supreme importance of religion might be of uncommon usefulness.

Grave difficulties presented themselves before the minds of those who began to hope. The Catholic Church in America is one thing, the Catholic Church in Europe is another. What would be the attitude of Pope Leo XIII.? Is there Christian spirit enough in France to fill such a parliament with the intensely religious atmosphere which made the Chicago congress at times almost a Pentecost.

Last summer I was invited to confer with the friends of the French congress. Archbishop Ireland had expressed the hope that I would do what I could in commending the plan to the leaders in France. Having only a few days in Paris at that time, I could accomplish but little. I met, however, Prof. M. A. Sabbatier, dean of the Protestant faculty of the university and editor of *Le Temps*, Zadok Kahn, chief rabbi of France, Professor Bonet-Maury, the Abbé Charbonnel, Father Hyacinthe and some others. In an interview published in *Le Gaulois* I said that if the chiefs of the Catholic Church in France withheld their co-operation I very much doubted the success of the parliament of 1900, but I called attention to the noble article which appeared that day in the *Revue de Paris*, written by the Abbé Victor Charbonnel, in which he published Cardinal Gibbons's assurance of the Pope's sympathy with this work of peace and fraternity.

This article of Abbé Charbonnel's was, it now seems, ill-timed. Nearly every one was out of the city the first of last September, and some of the progressive Catholic scholars who had hoped to co-operate in a propaganda for the parliament did not know of Charbonnel's aggressive and powerful plea until the conservative Archbishop of Paris had pronounced vigorously against the plan.

The *Revue Bleu* published a symposium

of opinions called forth by Abbé Charbonnel's ideas, showing a considerable variety of sentiment. The Archbishop of Tours wrote: "I do not think that the holding of the congress in question is possible in Paris. America is not France, neither the people nor the clergy are alike." Archbishop Ireland, however, wrote: "I hope the congress of Paris will take place. It would be a shame if, while the other religions spoke, the Catholic faith were silent." The illustrious statesman, Jules Simon, who has just died, gave it his indorsement, provided the congress kept itself in the domain of human life and avoided theological discussion. Monsignor C. de Harlez, professor in the University of Louvain, a Catholic scholar of conciliatory spirit, heartily favored the scheme as an excellent preparation for sowing the seed of the gospel in non-Christian countries.

About this time was published the letter of Pope Leo to Monsignor Satolli, which appeared to show that the Roman pontiff did not favor Catholic participation in a European parliament, although the letter was certainly capable of Archbishop Ireland's interpretation, namely, that Catholics were to be permitted to meet in separate halls in connection with such universal religious congresses. It is well known that the Pope approved the Chicago Congress, of which Cardinal Gibbons said: "It was the happiest event in the whole history of our young church in America."

During the winter of 1896 comparatively little was said and done by the organizing committee, representing Catholics, Protestants and Jews. An invitation, however, was sent to me to visit Paris in April and to hold a conference on the theme Religion and Human Fraternity. I arrived on the sixteenth and within a few days a reception was given me at the home of Col. and Madame Calmard du Genestoux, who are leading Catholics, and the spirit of utmost cordiality was manifested. Among those present I will mention only Frédéric Passy, member of the Institute and president of the French Society of International Arbitration, who had published an important pamphlet on the Chicago congress. On the evening of April 23 my conference was held and was attended by 650 people, specially invited, representing the best life of the university and of the Faubourg St. Germain. Eight abbés and many Protestant pastors were present. The presidency of the conference was given to Anatole Leroy-Beaulieu, member of the Institute, a distinguished Catholic layman, author of *Israel Among the Nations* and of *The Empire of the Czars and Russians*. On the platform were Abbé Charbonnel, the Jewish scholar Theodore Reinach, the Greek archimandrite of Paris, Prof. Albert Réville, George Picot, member of the Institute and historian of the States General of France, a Catholic layman of wide influence, Baron de Schickler, perhaps the foremost Protestant of Paris, and other leaders in religion and reform. A Catholic lady, who was a skeptic in regard to the parliament, had expressed the hope that this conference would not be "a rehearsal for the congress of 1900!" It seemed to her, however, when it occurred, to be such, and she was so greatly delighted as

to become a convert! The president, in his felicitous speech of introduction, said: "A Greek priest once remarked to me, 'The walls that separate the churches are very high, but, thank God, they are not so high as heaven!'"

In my address I endeavored to show that the age of isolation is passing away, that the bounds of brotherhood are being enlarged and that religion itself is feeling the beneficent change. What had been a disintegrating was becoming a unifying force. Those of us who believe that our Christian faith has rightful claims to universalism are learning that the best propagandism is that which has love, kindness and toleration at the heart of it. A useful congress of religions could not be inspired by indifference. The American congress never once dreamed that all religions were equally good. I endeavored to remove any lingering prejudices or misconceptions which might be entertained in regard to the spirit and outcome of the parliament. Somewhat briefly and tentatively I touched upon the Paris congress. But I suggested some conditions necessary to its complete success. It must adapt itself to the aspirations of French society. It must be organized in accordance with rules such as were expressed in the Pope's letter to Satolli; it must concern itself supremely with the applications of religion to the moral and intellectual life of mankind, and it must command in the souls of those who conduct it magnanimity, sincerity and the widest sympathy.

My address was followed by some hearty words from Professor Bonet-Maury, referring to the India lectureship, founded by Mrs. Caroline E. Haskell, and its connection with the Parliament of Religions. A week later I addressed more than a hundred ladies of the Franco-English Guild, and it was felt that both of these conferences strengthened the faith that a universal congress of religions was possible in Paris. At a breakfast, attended by several of the orthodox Protestant pastors of the city, I found a general feeling of sympathy with my hopes. At a banquet at the Palais Royal, attended by large minded representatives of four religions and five nationalities, the sentiments which inspired the Parliament of Religions found utterance in eloquent and touching addresses. When the Catholic layman, Leroy-Beaulieu, of his own accord, offered a toast to the Paris congress of 1900, many present began to cherish a deeper hope that the congress would yet be actualized. At a dinner and reception given later by Madame Siegfried, I answered questions for an hour, mostly in regard to the methods by which such a parliament should be organized and the principles on which it should be conducted. Rev. M. Roberty, the eloquent preacher at the Oratoire, expressed the opinion that there is not religion enough in Paris to make the congress successful. He has written: "We are not worthy of it. In Amsterdam or Geneva what happened in America might be repeated." I saw so much of the nobler side of French life as to make me more hopeful.

All the world will be in Paris in 1900. A parliament could be made so attractive as to draw many thousands of earnest men



from Great Britain, America, Switzerland, Germany, Scandinavia, with representatives from all the continents. I am informed that in Holland, the home of Protestantism and of toleration, the journals for days gave full accounts of the Chicago congress, and that in Sweden many thousands of copies of a Swedish translation of the parliament's proceedings were eagerly purchased. There is a good deal of fear of the mockery and skeptical rallery with which a portion of the Paris press is sure to attack a congress in the interests of religion. On the other hand, the better journals of the French capital are known to be favorable. And, although my conferences occurred during a political crisis, such was the general interest in the proposed parliament that many columns of reports were published.

It is probable that the Paris congress must be carried on independently of the French Government, and that the Catholic clergy who are favorable must for a time remain in the background. With patience and much prudence the good cause may be still further forwarded by those who profoundly realize what grave interests of humanity may be promoted by a universal congress of the faiths. What an object lesson it might be in fraternity and religious tolerance! What a long step toward the unification of Christendom.

Is the Paris whose streets were once red with the blood of St. Bartholomew to give the world its noblest spectacle of spiritual brotherliness? Is the great, new hall of the University of France, decorated by the genius of Puvis de Chavannes, which has been offered for the parliament of 1900, to signalize the change that has come over human thought since the Sorbonne was linked with theological rancors and persecutions? Is the France of St. Louis and Joan of Arc, of Calvin and Bossuet, of Fénelon and Madame Guyon, of Pascal and Lacordaire, of Montalembert, Guizot and Pasteur, spiritually strong enough to inaugurate in Europe a new epoch in religious history? Time will tell. But the present hopeful temper of the best religious minds in Paris is itself a chief marvel of these closing days of the century.

#### WASHINGTON AS THE SEASON WANES.

BY LILLIAN CAMP WHITTLESEY.

During a recent session here of the Woman's Home and Foreign Missionary Society of the Methodist Church, South, it received an invitation to a tea at the residence of the Chinese minister. He and Mrs. Yang, in rich Eastern robes, received the ladies and listened attentively to a short address through an interpreter by the president of the society. In his reply the minister stated that there was no opposition on the part of the emperor of China or of the educated upper classes to the presence in that country of Christian missionaries; the antipathy known to exist is confined to the lower classes exclusively. Permission was asked of the minister to present a Bible to Mrs. Yang; he granted it, saying in English, "I thank you very much." Refreshments were served, and the minister seemed very much pleased to find that a young woman missionary could converse in his own language. I think that this is the first instance of a social function extended to a missionary society by a foreign legation at the capital.

At the request of the Korean minister, seven of his subjects have found shelter for the past few weeks in one of the dormitories at Howard University. These young men, gentlemen's sons, were sent to Japan to be educated. Not liking their surroundings, they ran away and shipped for Vancouver. Their case was reported to the minister here, who provided them transportation across the country and a temporary stopping place at the university. The question is now what next to do with them. They are very anxious to stay. Several ladies in the families of the faculty are kindly teaching them English. The young men, who are from eighteen to twenty years of age, are bright, polite and eager to learn. One hundred dollars a year would pay all the expenses of one of these youths for a year at the university.

In these two instances we have the heathen coming to our shores and crossing our thresholds, and the representative doorway of a most conservative Oriental nation literally thrown open to Christianity. An interesting feature of the Commencement exercises at Howard University this year was the dedication of the Andrew Rankin Memorial Chapel. It is tastefully constructed of red brick and is an addition to the group of buildings, balancing the new home of the president on the other side of the university proper. But far beyond the outward pleasing effect is the advantage to the students of the fine audience-room upon the main floor and the library accommodations in the basement. It is admirable for most of the Commencement exercises and for lectures, concerts and Sunday services.

During the struggle before the committee of Congress for the usual appropriation, much emphasis was laid upon the unsectarian character of the institution. In view of this, President Rankin was asked who was responsible for the design of the beautiful memorial window above the platform. It is in three panels, the central and largest representing the landing of the Pilgrims, and those upon either side a street in Leyden and the manor house at Scrooby. The whole is a memorial to the late Mr. Henry Stickney of Baltimore. Any one might be content to be responsible for a window so rich and suggestive in design, and when the president admitted that he had had something to do with it, he added, "but the Pilgrims were not sectarian, they belong to us all." Evidently the German Catholic firm who were to work out the design thought so too, for their first sketch showed the landing pilgrim in gown and cassock, with a crucifix in his hand.

The theological department draws no aid from the Government, but is supported by the A. M. A. At its twenty-third Commencement, held in the chapel, eight young men were graduated. In his annual statement Dean Ewell spoke of the necessary curtailment of the appropriation by the A. M. A. and the resulting pecuniary trials. He showed how far-reaching a charity it would be to endow a second chair in the seminary, and to what use smaller gifts to students could be put. Appreciative mention was also made of the late Miss Mary F. Andrews of Milbury, Mass., a steadfast friend of this department. Its undenominational character is shown by the fact that this year there have been four denominations represented in the faculty and eight amongst the students. While the instruction is not denominational, it is strictly evangelical.

The report of the examining committee, made up of ten clergymen, was very commendatory. One of these gentlemen went so far as to say that the examination was "fully as good as those listened to at Yale and Union Seminaries and in some respects superior."

Many of the professors in this and other institutions, and most of the city pastors, will stay in town till after the Christian Endeavor Convention. Careful and extensive preparations are being made by an able and hard-working committee. Delegates will have no fear but that the accommodations will be ample. Everything possible will be done for their comfort. If cool weather prevails, all conditions will seem to conspire for a grand and uplifting convocation. The chorus of 4,000 voices has been drilling in sections, and will sing together for the first and only time at the base of the monument, Saturday, July 11. Three great tents will be pitched in the White Lot, and twenty churches will also be thrown open for services. A thousand uniformed ushers will be on duty day and night to receive incoming parties, escort them to their destinations, and, later, about the city. Maps, flags and guide books have been sent out as freely as public documents. In the parks the colors and outlines of the floral welcome are beginning to show. One of the street car companies is working diligently to have its rapid transit service ready before the convention. Sixty thousand bicycles belong here and many establishments are laying in an extra stock of wheels for the Endeavorers. Desirable excursions are planned for the days following the convention. The Hampton School and places made historic by the battles of the Civil War will have a great interest to eager Northern and Western eyes, while the ocean, the caverns of Luray and the Natural Bridge are easily reached.

One of the most interesting places in Virginia is Monticello, the home of Jefferson. The National Geographic Society went to it and to the University of Virginia for their summer outing not long ago. The fine old manor house rivals in situation and completeness Mt. Vernon and Arlington combined. It occupies the level top of a low truncated mountain, and from every side are beautiful views of hills and distant mountain ranges. The grand old trees, the extensive servants' quarters, and the proportions and design of the mansion itself give one a new idea of Jeffersonian simplicity. The master of that establishment made a personal sacrifice when he left the service of his 300 slaves and the hospitalities dispensed at Monticello for a three days' journey to Washington—a trip that we made in three hours.

Art is badly trammelled when tied to politics. We have had a signal instance in the criticisms upon the beautiful Marquette statue sent by Wisconsin for statuary hall. For fear of the A. P. A. no formal speeches of presentation were made. In submitting a design for the last panel in the historical frieze in the rotunda of the Capitol the chairman of the committee is met with objections. It is desired to represent the opening of the Columbian Exposition, but this introduces President Cleveland into the fresco, and there are some Republicans, and Democrats as well, who do not desire that.

The wedding of the Vice-President's eldest daughter and Rev. Martin Hardin of

Kentucky closed the social season here. The Vice-President and Mrs. Stevenson, with their daughters, are held in high esteem, and their experiences of sorrow and of joy have been shared by a large circle of friends. The marriage day was the tenth anniversary of that of the President, and he and Mrs. Cleveland received as many congratulations at the reception as did the bride and groom. Mrs. Cleveland seems more beautiful and gracious than ever, and continues to win all hearts. She and the children have gone to Grey Gables. Mrs. Stevenson also left a few days after the wedding, and the President's official family are scattering in various directions for the summer. One of the Cabinet, Postmaster General Wilson, is named among the speakers at the Christian Endeavor Convention.

Today the Capitol looked as though the storm center of politics was moving to St. Louis. There was a quorum in the House, but the ranks are thinning. The "Cherokee Strip," as the section where the Republicans lap over onto the Democratic side is facetiously called, was almost deserted. The Speaker was perfectly cool during a breezy debate about accepting the Senate amendments to the Sundry Civil Bill. Mr. Cannon of Illinois, who had the bill in hand, was pretty stubborn and said some very plain things about the Senate. Going from there to the Senate chamber the first words that fell upon the ear were, "A bill for the condemnation of useless and worn-out cannon." It was a relief to learn that it was nothing personal to the member from Illinois, only a part of the naval appropriation over which they were killing time. Senator Teller was walking about with his hands in his pockets, probably jingling silver. The fiery and voluble senator from South Carolina had departed, and there was the general air that prevails in a school-room just before dismissal.

June 11.

### HIS HIGH CONNECTIONS.

BY REV. A. H. QUINT, D. D.

It is fresh in mind that as a result of recent disturbances in the Transvaal several persons received sentence of death for acknowledged treasonable practices. Of course, it is seldom that political offenses, although treasonable (unless it be those of Irishmen), are now expected to receive severe punishment, and the sentences referred to have been commuted. But before this almost immediate suspension of sentence could be heard of, a request was hastily signed by most of our national senators and representatives, asking Transvaal clemency for the American who was unfortunate enough to be included in the list of the condemned. This petition, drawn by a senator, gave two reasons for clemency, one his previous good character, the other "his high connections." The latter phrase was used twice. Evidently it was considered by the senator who prepared the paper as a powerful argument.

In such a semi-official action is such a consideration really in good taste? Is it in accord with the American principle in our intercourse with other nations? Is it free from the danger that the government to which it was addressed would be led to suppose that a man who did not have "high connections" would not have excited so much interest among the members of our great legislative body?

I do not believe that, in the haste of sign-

ing, anybody but the mover noticed this particular expression. But it is unpleasantly suggestive. And yet I do not believe that in official action, and in careful scrutiny of any proposed resolve, either branch would allow any expression which would suggest anything derogatory to the equality of American citizenship. I am thoroughly sure that the executive branch of our Government looks only to the rights of American citizens as such, and their needs when in trouble, simply because they are citizens. The poorest and loneliest man is entitled to just the same protection under that flag which so many thousands of poor men fought and died to uphold as men who have "high connections." This is the American idea, this is the idea which our Government has always honorably maintained. To the honor of our judiciary I can positively assert my conviction, after observing the work of our New England courts for a goodly number of years, that our judges are never swerved from their duty by any considerations of poverty on the one hand or of high connections on the other. Indeed, if there is any bending I think it is toward the ignorant and friendless.

Within a week I saw a repetition of what connects itself with the theory of discrimination, namely, that the government exists to promote the greatest good of the greatest number. How such a wicked theory could have been suggested in a land which holds to equal rights it is hard to conceive. We have no privileged classes who are to be favored at the expense of others. Government exists to promote the greatest good of the whole number. It ought not to subtract from the good of a minority to add what is thus taken to the good of others. The fact that that minority is evidently needy is the reason why it should not be abandoned in promoting the prosperity of the greatest number. The sentence which I have quoted is the rule of majorities run into oppression. It tramples upon the needs of the needy, the appeal of the helpless. Nor can there be any greater fallacy than to suppose that the greatest good of the greatest number can really be promoted except by those things which promote the good of all. The moment that discrimination comes in, so that measures are adopted theoretically calculated to help classes and ignore the suffering remnant, that moment there will be a poison in the measures themselves. If the government should exert its influence discriminatingly for men of high connections, the government would begin to lose its hold. Government knows only citizens. It helps everybody if it is to help anybody. Unless it is adapted to help everybody it is essentially a partial failure.

I have written so far frankly to express political views. But I would not have done it except that underneath the whole is the Christian idea. It is the idea of the church in the world. It is the idea of the gospel in the heart of the church. There are no different gospels for different classes. There is no gospel good for anybody unless it is a gospel which by its divine and essential nature is good for everybody. There is no gospel for the educated and another for the uneducated. There is no gospel for wealth and another gospel for poverty. There is no gospel for one social standing and another for another social standing. There is no metaphysical gospel for one class and a plain gospel for another. Underneath all

distinctions of class, education and philosophies must be the one simple gospel. If any supposed gospel is not adapted to the wants of every man it is not a true gospel.

Why not? Because all men alike are sinners. This is the fundamental assumption of the Christian gospel. All men need to repent of sin and turn to God. Jesus Christ our divine Lord suffered for the sins of the whole world, bearing their sins in his own body. To be born again of the Holy Ghost is the universal necessity. Men may, of course, disbelieve in these statements, but I am stating what is essential and absolute in the New Testament gospel. Where then are distinctions within the gospel possible? There is a common need. There are times when heart speaks to heart out from groups in society to those in other groups. Times when the common experience of trouble finds a common Lord; a common experience of spiritual need finds a common Saviour. A gospel which is not adapted to all persons is not a genuine gospel.

In one of the great New York churches, perhaps fifteen years ago, I heard the most honored preacher of that city. In the home to which I was invited for dinner I expressed some surprise at the simplicity and directness of the sermon which I had heard and I asked how such simple gospel sermons kept the house full of the class of people who were evidently present. "We have, indeed," answered the lady, "a great number of wealthy people. But we are plain people, after all, who know that we need the simple gospel and nothing else would satisfy us." She was right. A gospel for that avenue could do no good in that avenue if it was not the gospel for the poorest streets of that city. Crowds may be drawn in some localities by brilliant unbelief. I am writing now only of what kind of gospel is to make earnest Christians, spiritual churches and successful workers, wherever those Christians worship, wherever those churches are established and wherever faithful people work.

Some years ago, in the church of Notre Dame, Montreal, a genial priest showed some of us the rich vestments there in use. By and by he showed his greatest treasure. It was a rich cloth, most lavishly and expensively embroidered with gold. "There," said the kind-hearted old man, with his eyes glistening, "is the pall which is placed over the coffins of poor people. For many years I begged the money for this, and now the poorest man can have as fine a funeral as the richest." There was something touching in the old man's words. Maybe he remembered that as all men are equal in death, so Christ died for all men alike.

The *Christian Advocate* reckons the cost of the Methodist General Conference to the churches outside the city where it meets at less than four cents per member—and considers it cheap at the price. On the other hand the *Michigan Christian Advocate* calls it "a stupendous machine," and adds:

It comes and goes like clock work. It convenes by peremptory orders, is opened under disciplinary mandate, runs its course like a threshing machine, and turns out its results about like a grist mill. A great deal that is put into its hopper comes out in shorts and bran. Its fine flour of legislation is always limited. . . . A smaller general conference would be more serviceable. The church could run it, and not it run the church. Debate would be easier, clearer and stronger. Less time would be wasted in parliamentary blundering and maneuvering. The voice of real public sentiment would be just as likely to be heard, and urgent reforms would be quite as likely of adoption.



## The Home

### THE BEE AND THE ROSE.

There is a constant joy that I have found  
On upland pastures in the light of noon,  
Far from a human face or human sound,  
That I could tell, were I a golden bee  
Like this one who goes booming toward the  
sea,  
Making the most of summer, gone so soon,  
And passing on life's way melodiously.

There is an ecstasy that I have known  
Among the shadows of green arching things  
That I could breathe, if I had only grown  
In fragrant beauty like this brier rose,  
Which lowly lives and wholly unpraised blows,  
Cheering the bright air where the robin sings,  
And only this one simple duty knows!

—Annie Fields.

It is nothing unusual for an indulgent mother to shield the delinquencies of a child from the father but does she realize the lasting harm that may result from this course of action? Nothing is gained in the end by a policy of concealment. The child will unconsciously learn to equivocate, to deceive, to get the best of a bargain by artful misrepresentations. The father, whenever he discovers these attempts to keep matters from his knowledge, will be even more resolute and severe in punishment. Yet these same mothers would resent the imputation that they are responsible for any lack of dutifulness toward the father or for the moral obliquity of the children. A common form of this maternal weakness is to supply boys and girls who are away at school or college with spending money without the father's knowledge, an act which fosters a spendthrift habit and thus increases the evils already mentioned.

"The space between is the way thither." This is one of the hardest facts in life to learn. The mercenary and pessimistic spirits of our time have done so much to make us believe that a "pull" is the only means to success that we are always looking for short cuts. When it comes to character building, however, the "space between" must be traversed to gain the end—a well-developed soul. It is so hard, so revolting to our faith in ourselves, to find that we cannot become truly strong till we have borne chafing burdens, that to gain patience we must be tried and, in many cases, be found wanting before we have learned to wait hopefully, that to be true must cost us a searching of motives, all this is a humiliating revelation. It is so ignominious to be forced to admit that we have the same seeds of jealousy and uncharitableness in our hearts which we abhor in others. But until we have learned this from sad experience we are not free to overcome our evil with good. We must begin just where we are.

### THE WOMAN'S POWER.

Two new books have just come from the press, Swinburne's *The Story of Balen* and Stevenson's *Weir of Hermiston*. So alike in their witchery of expression and their power to reveal the possibilities of the English language, whether used in verse or prose, it is interesting to find them dedicating their books to women, concrete personalities that have touched and transformed them.

Listen to Swinburne as he says to his mother:

Love that holds life and death in fee,  
Deep as the clear unsounded sea,  
And sweet as life or death can be,  
Lays here my hope, my heart and me,  
Before you, silent, in a song.  
Since the old wild tale, made new, found grace,  
When half sung through, before your face,  
It needs must live a springtide space,  
While April suns grow strong.

And Stevenson as he says to his comrade, his censor, his spur, his wife:

I saw rain falling and the rainbow drawn  
On Lammermuir. Harkening I heard again  
In my precipitous city beaten bells  
Winnow the keen sea wind. And here afar,  
Intent on my own race and place, I wrote.  
Take thou the writing: thine it is. For who  
Burnished the sword, blew on the drowsy coal,  
Held still the target higher, chary of praise  
And prodigal of counsel—who but thou?  
So now, in the end, if this the least be good,  
If any deed be done, if any fire  
Burn in the imperfect page, the praise be thine.

### HIGHER EDUCATION AMONG WAGE-EARNING WOMEN.

BY HARRIETTE KNIGHT SMITH.

Amid the multiplication of woman's organizations, developed mainly by her larger place in industry, there are some significant elements which remain almost unemphasized, chief among which is the great work woman herself is accomplishing for her higher intellectual life. This impulse first expressed itself in America, during the early days of the Lowell cotton factories, in which the daughters of New England farmers worked for half of the year in order to support themselves at schools like Bradford Academy or Ipswich Seminary, or to help earn the college expenses of their brothers at Yale, Williams, Dartmouth or Harvard.

For the first twenty years the Lowell factories might have been classed as a select industrial school for the higher grade of New England's young people. The girls there were just such young women as today are knocking at the doors of Smith, Wellesley and Vassar Colleges. They went to Lowell to labor with their hands, but this did not hinder the employment also of their minds, as their overflowing mental activities manifested. These young women who toiled together cleared away the first weeds which concealed the path of independent labor for other women, and by their association as factory operatives practically said that in America no real odium should ever be attached to any toil that an honest, self-respecting woman may undertake. Girls had never before tried this organized experiment, but they found it evolved in them a dormant strength of character as well as of intellect. The societies for mutual improvement which they organized, the magazines they edited, the poems and essays they wrote were but the beginnings of this line of work throughout the land.

Without reference to their wealth or social standing all women are today placed in one of two ranks—women who *do* something and women who *do nothing*. Society leaders have not wrought this condition of affairs, but the working girls have led others in their higher valuation of an all around education and to their influence can also be traced the establishment of colleges distinctively for women. For a half-century Boston has been the nerve center of this movement, largely through the influence of Lucy Larcom, herself a Lowell factory girl. In this city there was organized several years ago, in one of the most aristocratic of the Back Bay churches, a society among its young women called *The Friendly Workers' Club*, whose object was to bring into a closer acquaintance and mutual helpfulness the rich young women and the wage-earn-

ers of its membership. For years this has been maintained in a cordial spirit, the society girls acknowledging that the actual contact which the business girls held with the dollar-and-cent world has been the source of great gain to them. Regular courses of study have been maintained by this organization, while such subjects as Banks and Banking, Strikes, and various other phases of political economics, have been carefully discussed.

At this point I am brought to describe the helpful work which has been accomplished in this and other Boston organizations by one who has persistently sought to conceal herself behind the cause in which she delights. A graduate of Ipswich Academy and a pupil there of Lucy Larcom's, her association with this form of education is logical and is but the evolution of the Lowell idea. For fifteen years thousands of readers of *The Congregationalist* have been familiar with the initials "F. J. D.," and occasionally have seen the full name of Frances J. Dyer, who was the founder, under Mr. Richardson's management, twelve years ago of its Home Department, and whose unostentatious but important work has weekly enriched multitudes of homes. Yielding to the desire of representative persons and of her young students also, *The Congregationalist's* editors have accorded me the privilege of putting into words an outline of what she is doing for wage earning women.

Seven years ago Miss Dyer became a member of Berkeley Temple (an institutional Boston church) and an impulse to be of actual service led her to see that few of the self-supporting women of this congregation had time for a daily perusal of the newspapers. Realizing that her editorial reading could be turned into profit for these women, she organized a class in their interests. In the beginning the meetings took the simple form of familiar talks on *What and How to Read*. Later, as they increased in numbers and interest, the more definite name of Newspaper Class was adopted; this became the Current Events Class, and in 1894 the Current Events Club was organized. During the last seasons, in addition to current history, considerable time has been devoted to the study of Tennyson (*The Princess*, *Idyls* and *In Memoriam*), beside several evenings to Mrs. Browning, Lowell and Wordsworth, together with regular courses of general history. The organization began with an attendance varying from fifteen to forty, which steadily increased until last winter it numbered eighty and occasionally over a hundred. During the five winters of its existence an attendance of 4,272 is officially recorded.

As the Berkeley Temple young ladies gave enthusiastic accounts of their meetings, other young women were eager to come under Miss Dyer's instruction, and this desire led to the establishment of two more current events and history classes for working women—one in the Friendly Club (before mentioned) and the other in the Congregational House—so during the past season she has devoted her Tuesday, Thursday and Saturday evenings to these classes. In a note written to Miss Dyer by one of these women is this sentence: "I feel that I owe you much, since in so many ways you have taught me how to teach myself," which is an exact definition of the sort of instruction which she imparts. Another thus words her appreciation of benefits received:



With eyes half shut and ears that heard but dully,  
 With just a strip of sky above my head,  
 Beneath my foot enough of earth to stand on,  
 I walked one day along life's beaten track,  
 Till suddenly, without one herald note of joy,  
 I found myself before a gracious presence,  
 Who stood with outstretched hand and smiling  
 eyes,  
 While all the word she said to me was, "Come!"  
 And, leading, brought me to a wide, clear place,  
 Wherein I stood, with boundless blue above my  
 head  
 Beyond the utmost gazing of my wondering eyes.

The composite photograph of the membership of these classes would include those found in positions of trust, as stenographers, leading saleswomen, cashiers, bookkeepers and other clerical relations. As one follows them, after a day of exhausting nervous strain, into one of the cheerful rooms where Miss Dyer meets them, he understands, in looking into their eager, intelligent faces, why she says: "Whatever time it demands, I cannot afford to give up 'my girls,' since association with them is such an uplifting influence." Could you hear them discuss at these meetings the essential features of municipal reform, permanent courts of arbitration, different phases of the recent bond issue, bimetalism, the text of the Monroe Doctrine and subjects of like dignity with an intelligence which would do credit to a college class of political economy, you would go away with a new impression of the working girl and thorough appreciation of Miss Dyer's efforts and influence.

Even a casual visitor would notice a significant distinction between the spirit and methods of Miss Dyer's work and the attitude of many of the philanthropic women who are striving "to elevate the working classes." Instead of dealing out information from her superior height in a patronizing manner, taking it for granted that her hearers are lamentably ignorant concerning literature and art, Miss Dyer's position is one of recognition and respect for the education and general information of her girls, and she shows rare tact in assuming their familiarity with a standard book or a noted picture. What though the members of the class do not always realize their friend's expectations? Her belief in them acts as a spur and they are sure to return home ashamed of their ignorance and determined to remedy it. This power of inspiring study and thought in others is one of the great secrets of Miss Dyer's success, whether it be among wage-earners or leaders in society.

As women at the head of cultured homes heard of these classes of working girls, and watched the results of Miss Dyer's influence upon their lives, a desire to see and know her themselves led to the formation of morning classes in Brookline, Winchester, Newton and Boston Highlands, where representative women have grown as enthusiastic in appreciation of her helpfulness as were ever "her girls."

Unlike many another Miss Dyer has organized her work with the church as a center, giving as generously on Sunday of her time, thought and energy to her Normal Bible Class at Berkeley Temple as to the Current Events Club on a week day. The secret of her success is here revealed, for from her open Bible comes the large interpretation of the world's development down the centuries since Christ, the supreme teacher, called from their fishing boats his first disciples and intrusted to them the commission of truth-bearing to all nations. University extension this surely is, but higher and grander, for it bespeaks the

final triumph of Christlikeness upon the earth, since all comprehensive study of both ancient and current history centers around the cross of Christ—the most marvelous educational gift of God to man.

### SOME METHODS OF FEEDING IN DISEASE.

BY CHARLES W. HARWOOD, M. D.

Although much has been written about feeding the sick, most of the popular articles deal with dainty dishes to tempt the laggard appetites of convalescents rather than with a suitable dietary for those who are seriously ill. When a physician is employed this falls properly under his care, nevertheless some general information on the subject will not come amiss and will prove especially useful in those families where medical aid is never summoned until illness becomes serious, or where the invalid obstinately protests against calling a doctor.

An energetic watchfulness is necessary to make sure that the food is sufficient in amount as well as of proper kind. Although in some maladies and with people of strong constitutions a twenty-four hours' fast is not harmful, it should not, as a general rule, continue longer than that period, and a systematic course of feeding should be promptly begun when sickness attacks those who are weak or elderly. It is not sufficient to ask a patient what he wants, or "if he wouldn't like something to eat." Decision is irksome and often the thought of food produces repugnance. On the other hand, a little surprise may tempt the appetite. The food should be brought in at regular intervals, without previous announcement, and given to the patient in full expectation that he will eat and enjoy it. Liquid food is generally agreeable and, unless contrary to a physician's orders, may include beef tea, mutton or chicken broth, milk and strained oatmeal gruel. Soft custards and the beaten whites of eggs, with a flavor of salt, are often permissible. Koumyss, fermented milk, may be given when a slightly stimulant food is needed and barley water when there is much irritability of the stomach. This list is far from exhaustive, but the articles mentioned may be used in most diseases with perfect safety. The commercial beef extracts and milk foods are conveniently prepared and some of them are remarkably good.

Whenever a varied diet is allowable each meal may well differ from the preceding one and, unless the invalid expresses some decided preference, it is seldom advisable to let him know what is coming next. A frequently repeated portion of food becomes too much like a constantly recurring dose of medicine; it palls on the appetite and needlessly emphasizes the fact of sickness. Usually a cupful of liquid food should be given every four hours, and, by the way, a cupful should measure just half a pint. Unless it is necessary to awaken the patient for a midnight lunch, this will amount to five meals a day, or two pints and a half, an amount which is certainly small enough. All of this should be nutritious food. A cup of weak tea will not answer for a meal, although, when tea or coffee are admissible, they may be given also and preferably at the time of day when they are taken in health.

It is generally possible to arouse a sick person and administer the prescribed food

and medicine. This is fortunately so in the stupor of typhoid fever, but in some diseases a profound lethargy may forbid the voluntary act of drinking. This condition too often becomes the signal for relaxation of all effort, and the patient is simply allowed to die. It may be utterly hopeless to keep up the fight for life, but if there exists the slightest chance of ultimate recovery it is well to know that, as far as feeding is concerned, one may still be master of the situation. As a matter of course, only liquid food can be used, and this should be given by half-teaspoonfuls. Having raised the patient's head, thrust the spoon far into his mouth and empty it with a downward pressure upon the back of the tongue. Reflex action is excited by the pressure and swallowing becomes automatic. This procedure must be kept up until a sufficient amount of nutriment has been taken, and it should be repeated at proper intervals.

In some affections of the throat food is often refused because the act of swallowing is so painful. This may happen, for instance, in tonsillitis and in the rare cases when rheumatism invades the larynx. Even liquids cause much distress, but small lumps of ice can be swallowed with comparative ease. Taking a hint from this fact, we may overcome the difficulty by freezing the beef tea or diluted beef extract. Procure from a druggist a dozen test tubes, which should not be much more than half an inch in diameter. Fill with the beef tea and plunge them into a freezing mixture of broken ice and salt. When taken out the warmth of the hand will release these little sticks of ice, which may then be broken up and given to the invalid.

The last resource to be mentioned and the most valuable one is, of course, rectal feeding. It may be employed in the emergencies mentioned above, but is of especial use when the stomach will not retain any food, or when there is some constriction of the alimentary canal, as in obstructing cancer or intestinal stoppage. If this treatment is to be adopted, the lower bowel should first be cleared by an enema of warm water and afterwards three-fourths of a cupful of warm liquid food, preferably with the addition of some form of digestive, should be carefully injected. This must be repeated every four or five hours to take the place of regular meals. Food thus administered is absorbed and nourishes the body, satisfying the sensations of hunger and thirst. It is certain that life can be sustained in this way for a long time, when not a particle of food is taken by the mouth.

### A CRAWLING HOUSE.

BY MARY MANN MILLER.

The first time I ever saw this curious house I discovered it quite by accident in a stony brook. I was sitting on the stones idly looking into the water, never dreaming there was anything interesting near, when my eye was caught by a movement on a stone under water. I looked closer and saw what resembled a bit of gray match, tapered off at one end, and walking about by means of some legs at the other end. Wondering what in the world it could be, I took hold gently and lifted it out of the water. Immediately the legs disappeared inside, and I found that I had picked up bodily out of the water some creature's house with the owner at home! When I put it back, out came the legs and a head, very cautiously,

and the house walked off. I noticed that it traveled up stream, and in a moment settled down quietly to wait for its food.

You can imagine that I was pleased with my discovery and that I began to look about pretty sharply for more interesting things. I found several more of the crawling houses, all headed up stream, and among other things some curious little empty cases glued against the side of a stone above the water. They were about three-quarters of an inch long, shaped like a tube, and perhaps you will hardly believe me when I tell you they were made of grains of sand. But it is the solemn truth, and almost any one of you can hunt up some of the cases and prove it for himself. The grains of sand, many of them transparent, were set in side by side and glued together, making a beautiful little home for some creature.

Of course I greatly wondered what was the name of the owner of the crawling house, as well as what had made the cases of sand. I soon found some one who could tell me that the cases were those of caddice worms, but it was some weeks before I learned that the others were caddice worms, too. So they were cousins, you see, and the wonderful thing about them both is that they build their own houses! It was easy to see that something must have glued the grains of sand together into that pretty tube, but how any creature could have made the crawling house was more than I could understand, for it looked as much like one piece as any snail shell that ever grew. But the wise man to whom it was sent said it really was a caddice and, moreover, that this particular kind had never been described, so I was almost as much of a discoverer as Columbus himself.

I put two or three into a tin box with water and stones and carried them back to the house, where for several days they lived in a tumbler. One crept up the side and stayed there, apparently fastened to the glass. Perhaps he glued himself there with the glue he uses to build his house. In the water was another animal, as I soon saw—a white, transparent atom of a thing, much smaller than the head of a pin, that went spinning about at a great rate. Every time it came near the caddice worm he stretched out his legs as if to seize it, but it never came near enough to be caught. Soon I noticed that the caddice stayed in his case all the time, and I began to fear he was starving, so I took a tiny bit of raw meat and, stirring up the water to make him put his head out, I let it float down to him. To my delight he caught it, folded all six legs over it and retired into his house, where I suppose he ate it. After a few days, as I saw they could not get their own living where they were, I emptied the tumbler into a stream on the place, in which I hoped the caddices could live.

Now that I had learned their name, I knew there were books that would tell me more about them, so I read everything I could find in the home library. The mother of the caddice worm is called a caddice fly, though she looks more like a moth than a fly. She lays her eggs in water, and when they hatch they are these little worms. They immediately go to work to build houses to protect themselves from the fish that like to eat them. These cases are made of different sorts of stuff, for there are a great many cousins in the caddice family and each uses a different kind of

building material, such as bits of grass, stems of rushes, leaves, pieces of wood, silk that they spin themselves and even the shells of wee snails—sometimes with the live snail still in them!

They are clever little worms, for they always manage to have their houses heavy enough to keep them at the bottom of the water, and yet so light that they can be moved easily. If they could swim they would probably make them light enough to float, but they can't. Most of the caddices move about, but you remember I found the case of one kind fixed to a stone, and this one lives always in the same place, stretching its body far out of its home to get food. There is another species that actually weaves a little fish net of silk and stretches it across the water, between two stones, to catch his food. You know that many insects pass through three changes in their lives, and when they leave the egg are first some kind of crawling creature, then sleep for a while, and at last become a flying thing. The caddice worm is in the first stage, and when he comes to the second he shuts up the open end of his house and goes to sleep. But in order to breathe he must have water running through the case, so he leaves a hole in the door, or makes it like a sieve out of silk threads. Then he goes to sleep, and when he wakes up he crawls out of the water, breaks open the skin he slept in and flies away, a full-grown caddice fly.

#### A YELLOW PANSY.

To the wall of the old green garden  
A butterfly quivering came;  
His wings on the spongy lichens  
Played like a yellow flame.

He looked at the gay geraniums,  
And the sleepy four-o'clocks,  
He looked at the low lanes bordered  
With the glossy growing box.

He longed for the peace and the silence,  
And the shadows that lengthened there.  
And his wild, wee heart was weary  
Of skimming the endless air.

And now in the old green garden—  
I know not how it came—  
A single pansy is blooming,  
Bright as a yellow flame.

And whenever a gay gust passes,  
It quivers as if with pain,  
For the butterfly soul within it,  
Longs for the winds again.

—Helen Gray Cone.

Accept the place the divine Providence has found for you—the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves, childlike, to the genius of their age, betraying their perception that the eternal was stirring at their heart, working through their hands, preeminating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on chaos and the dark.—Ralph Waldo Emerson.

The period of time is brief,  
'Tis the red in the red rose leaf,  
'Tis the gold of a sunset sky,  
'Tis the flight of a bird on high;  
But one may fill the space  
With such an infinite grace  
That the red shall veil all time,  
And the gold through the ages shine,  
And the bird fly swift and straight,  
To the portals of God's own gate.

#### Closet and Altar

*The deepest prayer a human being can breathe was uttered by the Psalmist centuries ago: "O, knit my heart unto thee!"*

If thoughts not our own come to us through natural objects around us, it is because an unseen Thinker has put them there for us to read. If our hearts are warmed, in deep mountain solitudes, by a love which radiates out of the inmost silence and loneliness, it is because an unseen Lover is within that throbbing vastness, wrapping us about with it as with his garment folds. The very air of some lofty wilderness retreat, sought unaccompanied, is often to a burdened heart like the presence of a sympathetic friend. They who have never wept lonely, happy tears in the presence of Nature, over the suddenly elucidated or gradually illumined mysteries of their own lives, have not guessed how near she can come to the human soul. She can speak, she does speak with the very accents of Christ. From communion with the soul's best Friend in the sanctity of her solitudes we often return to the closest earthly companionships slowly and with reluctant steps.—Lucy Larcom.

The voice of nature is none other than the voice of God. Our Lord himself tried to teach us that God, of whom we speak as so far and so silent, is very near and is speaking to us all day long. We think ourselves very pious if with narrow literalism and stupid superstition we profess to worship the words of holy books, written hundreds of years ago, as though they were the only voice in which God ever had spoken or could speak to us; and all the while we lose the whole significance of our Saviour's lessons from that other book of God whose secret lies ever open to the eyes which will read it.—F. W. Farrar.

The word were but a blank, a hollow sound,  
If he that spake it were not speaking still,  
If all the light and all the shade around  
Were aught but issues of Almighty Will.

So, then, believe that every bird that sings,  
And every flower that stars the elastic sod,  
And every thought the happy summer brings,  
To the pure spirit is a word of God.

—Coleridge.

Almighty Father, we do well to mark thy wondrous works and to gladden our souls with the marvelous beauty of the things thou hast made. If we neglect to do this pity us and grant us a fuller knowledge of thee. Would that we trembled more at the exquisite beauty of the garment of God; would that we could rise to the glory of the Wearer of it! But we thank thee if we may but touch the hem of thy garment, if our glad souls have been carried up to thee with the song of the birds, with the child's gladness and with the summer sunbeam. Give unto us the open, observing eye, the faithful, trusting spirit, the joy in thy works by which we may come to understand the glories of the Lord. Let no word of thy writing be lost upon us, nothing that thou hast made be other than a thought of God to us. May we through the things that are made oftentimes pierce to the things of God, and by the beauty of that which thou hast expressed, learn the eternal beauty and unbroken blessedness of him from whom it comes. Amen.



## Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

### 54. CHARADE.

Little *Salmo fontinalis*,  
Happy as the day is long,  
With a score of speckled beauties  
Speeds the rippling brook along;  
ONE as frolicsome and merry  
As the brownies in their dell,  
Through the reeds and rushes darting,  
To the brook their gladness tell.

Little *Salmo fontinalis*  
Has a wary, watchful eye—  
TWO, as the most timid maiden,  
Is forever coyly shy,  
As b marks the faintest footfall,  
Seeks at once the alder's shade,  
To the deepest pool receding,  
Or the purling, bright cascade.

Little *Salmo fontinalis*,  
With his scarlet dots so gay,  
Daintiest of all the fishes,  
Sylphlike is in sportive play;  
If you once can ALL his terrors,  
Watch him through the ripple's gleam,  
Little *Salmo fontinalis*,  
Sylvan fairy of the stream.

AN X.

### 55. A BLACKSMITH'S TANGLE.

A chain is in seven pieces, and each piece has five links. The chain is to be united into one circular chain. To open a link costs four cents, and to solder it together again costs seven cents. How much less than seventy-five cents will it cost to unite the pieces into one single circular chain? G. O. FAY.

### 56. RIDDLES.

I.

In cities or the country round,  
Or, very often, out at sea,  
This question—mystery profound—  
If I could think, might puzzle me:  
Since I can never walk around,  
Why are three feet provided me?

II.

Of coarse, unyielding stuff, I lead  
A life of ups and downs,  
Greeted, when'er I cross your road,  
With weary sighs or frowns;  
And, though some men the source of fame  
And goodly living find me,  
Few care to come before me, lest,  
Perchance, they get behind me!

MADEL P.

### 57. MAGIC CROSS.

Arrange the numbers from 1 to 17 in the form of a cross in such a way that the numbers from each point to the center inclusive will add up 39, and any four numbers at equal distance from the center will add up 38.

QUIZ.

### 58. MYTHOLOGICAL CROSS-WORD.

1. With trident armed, on dolphin's back,  
This god rides o'er the sea.
2. And this one haunts the leafy bowers,  
On tuneful pipes plays he.
3. In gloomy caverns down below  
Dwells one 'mid flaming fire.
4. Enchanting sounds this beauteous youth  
Strikes from his golden lyre.
5. With hounds and horn and maiden train,  
This huntress scours the wood.
6. This monster, with but one great eye,  
Ulysses brave withstood.
7. In times of war all sought his shrine,  
Whose star was bloody red.
8. This hand could hurl the thunderbolts,  
Fierce lightnings crowned his head.
9. Symbol of life, this butterfly  
Was Cupid's love, they say.
10. The golden apple, beauty's prize,  
This goddess bore away.
11. This boatman ferried o'er the Styx  
Poor souls whose life was done.
12. Her face this "flower maiden" turned  
Forever toward the sun.

One letter from each name will spell  
A goddess great and good.  
In Grecia, fair, on classic hill,  
Her splendid temple stood.

F. A.

### ANSWERS.

48. Spared, drapes, spread.  
49. Feed, beef, deer, week, leek, beet, seed, peel, heed, keep, feet, bees, feel, need, peer, fees, heel, deep, keen, keel, reef, peek, seem, deem, seer, reek, weed, seen, reel, beer, been, seen, meet, ween, weep, meek, dead, veer, seek, jeer, leer, reed, peep.

50. Pharisee.

51. 1. Dandelion. 2. Coreopsis. 3. Valerian. 4. Weigelia. 5. Chamomile. 6. Portulaca. 7. Moonflower. 8. Magnolia. 9. Primrose.

52. Anemone.

53. 1. Cur-rent. 2. Cur-tail. 3. Cur-rant. 4. Cur-ling. 5. Cur-few.

Solutions received to May Tangles: Mrs. G. E. Aiken, Newton, Mass., 46; A. E. L. Lawrence, Mass., 43, 44; Nillor, Middletown Springs, Vt., 43, 44, 46, 47; H. H., Sherbrooke, Que., 44, 45, 46, 47; Mrs. Edmunds, New Haven, Ct., 44; Mrs. M. A. Harrington, Webster, Mass., 39, 40, 41.

A solution of the "Town's Tangle," published March 26, has just arrived from friends of Tangles in Asia Minor, seven of the members of the Junior Class in the Hardezag (Ismidt) High School having correctly worked out the problem, which was given them as an exercise in bookkeeping. The principal states that it is only by great good fortune that a *Congregationalist* ever succeeds in reaching them, on account of the interference of the Turkish authorities with their mail.

Another Tangle of a practical kind has been handed in for this week by a correspondent. While it looks easy and is less confusing, perhaps, than the bookkeeping problem, there is good reason to believe that not all who attempt to solve it will give the correct answer. Try it.

### ABOUT PEOPLE.

Mark Twain is said to have a curious aversion to writing while in the presence of others, so that even his most intimate friends have never seen him at his literary work. This was a peculiarity of Sir Walter Scott also, who used to rise at four in the morning and do his writing while the members of his household were still in bed.

Russia's young empress has shown her courage in discountenancing the use of tobacco by the ladies of the court of St. Petersburg, for nearly every woman in royal circles is addicted to smoking. The czarina is credited with saying that a cigarette in the mouth of a woman is as bad as an oath in that of a man, and she has requested that neither her ladies-in-waiting nor the ladies of the court should approach her as long as there is the slightest aroma of tobacco about their persons. It is said that Queen Victoria is the only other sovereign in Europe who manifests so strong an aversion to tobacco.

Romantic stories are told of the courtship and happy married life of Major McKinley and his lovely wife. It is interesting to learn that a common interest in Sunday school work first drew them together. In the town where they lived she was teacher of a large Bible class in the First Presbyterian Church and he was superintendent of the Sunday school in the First Methodist Episcopal Church. In going to and from their respective services they passed each other at a certain corner, and often lingered to talk over their work together until the time came when they decided to join forces and walk in the same direction for the rest of their lives.

When the emperor of Germany visited Venice a gala performance was arranged in his honor for Sunday evening at the principal theater. It has long been the custom in Venice to have special attractions at the theater on Sunday, and in this instance, of course, a supreme effort was made to honor royalty. But to the Countess Morosini, who was the bearer of the invitation, the Protestant ruler gave a firm, though courteous, refusal, explaining that since his accession to the throne he had never attended a theater on Sunday. Whether this carefulness arises from his own increased sense of responsibility to God, or from deference to the sentiment of his people, we may hail it as a hopeful sign for nation and ruler.

## Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonfuls Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter.

Have ready a quart of berries, crushed and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

Cleveland's Baking Powder "Pure and Sure."

Better bread and more of it.

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If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

## The Conversation Corner.

**T**HE Corner has been taken up for two weeks with Anne Bradstreet, Pomiuk (*Gabriel*) and the seaside church, but now we must get back to our legitimate business of asking and answering questions and reading Cornerers' letters. I can give you specimens of each without going very deep into the drawer.

NORWOOD, MASS.

Dear Mr. Martin: Will you kindly tell me the names of the presidents of the Third Republic of France up to the present date, especially those who have held office since 1890?

EVERETT R.

A school teacher came into my library just after I received this letter and I passed the ? over to her—I have noticed that real enthusiastic school teachers know almost everything—and she replied: 1870 (the date of the great war with Germany), provisional government; 1871, M. Thiers; 1873, Marshal McMahon; 1879, M. Grevy; 1887, M. Carnot, assassinated; 1894, M. Casimir-Perier; 1895, M. Faure. Most of these men seem to have ended their term of service by resignation. Why? Presidents of the United States never resign—and seldom any other public officers. I should think that would be a good subject to study up. Are the French presidents elected for four years? Is their relation to the Ministry and to the Assembly (answering to our Congress) different from our government?

FRUITVALE, CAL.

Dear Mr. Martin: Can you tell me who wrote "Mary had a little lamb," and when it was written?

S. M. F.

If this questioner had kept an indexed Scrap-book, she would find under "Mary and her lamb, authorship of poem," reference to page —, where would be pasted the Corner of Dec. 6, 1894, with the whole story. The authorship is there attributed to Mrs. Sarah J. Hale and the reasons given. I have since had various letters in favor of another author, but none that seem to break the force of those reasons.

RED ROOF (MASS.).

Dear Mr. Martin: I want to put a puzzle in *The Congregationalist*. Will you please put it in? Why is an elephant like a wheelbarrow? Just put in the question and a few words as you think. I will tell you the answer, but don't you put it in.

With much love, CONSTANCE P.

Can the Cornerers tell that "puzzle"? I am sure I could not, except with Constance's secret postscript.

BOSTON.

Dear Mr. Martin: L. C. D. [Corner of May 28] can find Miles O'Reilly's poem to Secretary Stanton in a volume, "The Life and Adventures of Private Miles O'Reilly," published in 1866 by Carleton of New York, page 42.

Yours truly, A BIG CORNERER.

NORFOLK, CT.

Dear Mr. Martin: Today when *The Congregationalist* came [March 5] I looked at the Conversation Corner and saw Raymond G.'s question, "Which is of more benefit to mankind, a moss-covered stone, or a rolling stone?" The other day I was reading about Peter Cooper. The book told about the different trades he used to do and that he did not make any money from them. After a while he thought of the old maxim, "A rolling stone gathers no moss." He thought that he was a rolling stone and so he stopped rolling. I think that a moss-covered stone is the more benefiting.

CLAUDE K.

No doubt Claude is right. A boy—or anybody else—would better stick to one thing, patiently and thoroughly, and, if it is an

honest thing and he puts brains into it, he will succeed some time. Certainly, the money rolled in upon Peter Cooper and he did great good with it. Have you ever heard of Cooper Institute, New York city?

WORCESTER, MASS.

Dear Mr. Martin: In answer to Dwight C.'s question in the Corner of May 21, "What constitutes a set of stamps?" I would say that it includes all the different values of one issue. An "issue" is a series of stamps of any number of values, put forth by a government at a certain time or for a certain period. The "Columbian stamps" were an "issue," and one of each of them, from one cent to five dollars, would be a "set." A short time ago my brother, a friend and I went on our bicycles to some woods on the outskirts of the city. There is a pond adjoining the woods, and near it we spent most of the day and had a fine time. We made couches and seats out of large, flat stones, so that we could lie down or sit up, and read, play games or do anything else. We saw several birds that are uncommon in this vicinity. Among them we saw a swamp whistler, scarlet tanager and an indigo bird. After our lunch we rode out into the country and got some wild flowers.

EDGAR B.

I hope those couches were made of "moss-covered stones"! But that was a sensible and inexpensive way of spending a holiday, only I suppose you had to buy your bicycles to begin with. I wonder how many Corner boys—and girls—have "wheels."

Our Florentine correspondent of last week did not have time to describe the cats he saw in Italy, but I have, instead, any number of cat stories from home members:

ALFRED, ME.

Dear Mr. Martin: I have a black cat. Her name is Topsy. We have a lovely little horse named Gypsy. We have a canary named Cate. He is about twelve years old. I am much interested in Pomiuk. I am sorry he is so sick. I am glad he is better. I go to school. Am I a Cornerer?

MARGARET D.

Yes, read the certificate, and see if you are not. While copying the above this letter comes in. Is Lydia's Gypsy a cousin to Margaret's?

BRIMFIELD, MASS.

Dear Mr. Martin: I am nine years old. May I be a Cornerer? I have a pony named Gypsy. I have a sister and two brothers. Anna and I ride with the pony nearly every day. Has Sarah Noah a pony?

LYDIA C.

No, nothing but a bicycle.

NEW BRITAIN, CT.

Dear Mr. Martin: . . . I send you my picture to put in the Corner Album. We have a gray cat with white toes, named Tippytoes. The black cat I wrote about (Cesar Augustus, etc.) ran away or was killed for his skin. I have now over a thousand varieties of stamps.

HOWARD W.

SHERBURN, N. Y.

Dear Mr. Martin: I am a little boy eight years old. I go to school. I have no brother or sister, but I have two kitties, one named Tommy and a kitten named Tiger. I have a dog, his name is Nero. He will sit in a chair and speak for something to eat. He is so large he sometimes falls out of the chair when he tries to sit down. I have some hens and sell the eggs and help buy my clothes. My mamma reads the Corner to me every week.

IVAN P.

KANSAS CITY, MO.

Dear Mr. Martin: I saw some nice stories about cats in the Corner and I am going to tell you one. We have a very large black cat. One day our girl made a very large yellow pumpkin pie and it takes a big pie to go around in our family and put it on the pantry shelf to keep till we should want it. Next morning when we went to the pantry there was not much pie left—most of it was pan. Snowball had made a bed of it and gone down cellar before we came down stairs. Wasn't that funny?

MARY S.

It certainly was! Did he eat up his bed when he left it in the morning?

One more letter—[Not another one this week, sir!—D. F.]

Mr. Martin

## CORNER SCRAP-BOOK.

*Squirrels in Washington.* Not the capital of our nation, but the northwestern Pacific State. It is a continual source of regret that that name was adopted for the new and prosperous State, for that and the national capital are constantly confounded, compelling every one to stop and think whether the city or the State is meant. It was so entirely unnecessary, too, as the name of the Father of his Country is perpetuated in the beautiful capital on the Potomac, while the sweet sounding Indian language would have afforded euphonious and appropriate names for the State. For my part, I would have preferred *Walla Walla* to Washington! But this has nothing to do with the

*Squirrel Convention at Spokane.* The *Scrap-book* referred to in advance, and now some Corner friend there sends papers about it. In Spokane County nearly 400,000 squirrel tails had been brought to the commissioners and paid for at the rate of one cent each. It is estimated that that represented about one-third of the number actually slaughtered—say, one million in all. One man presented nearly 5,000, which he had captured in eleven days, with an ounce of strychnine and a Marlin rifle. But notwithstanding this success the pest continues to increase, and immense amounts of grain are destroyed. The most hopeful tidings were received from certain localities, viz., that some contagious disease had suddenly seized squirreldom and was killing thousands. It was hoped that this epidemic would spread and accomplish what giant powder poison and rifles had failed to do. Meantime, the convention called for the aid of the next legislature in continuing the bounty and perhaps permitting the governor to offer a reward for the discovery of some germ or virus that would annihilate the entire rodent population. It will be the ruling question in politics there at the next State election; perhaps, also, the Washingtonians will ask Mr. McKinley and Mr. — (I do not recall the name of the other candidate), not their position on the tariff or silver policy, but what they will do about the Spokane squirrels!

*Moth Killer Wanted.* In Massachusetts, as well as in that Pacific State, nature is asked to help man. Men and money cannot conquer the gypsy moth, and now it is hoped that some bird can be found that will eat the gypsy. If any of our Corner Scrap-bookers can discover in their vacation rambles a bird with an appetite for gypsy moths they will win reward and renown by communicating with the State Commissioners.

*Bunker Hill in 1775.* This paper will go to press on Bunker Hill Day—unless D. F. and the mailing boys insist on a holiday—on which date the Daughters of the Revolution are to erect a cairn at Quincy, on the very spot where Abigail Adams, the wife of John Adams, took her little boy, John Quincy Adams, eight years old, to watch the smoke and listen to the guns of the battle in Charlestown. If any of our daughters are there I hope they will report about the matter.

*What the Children Say—Figuratively.* How many senses have we? We have two senses, right and wrong.—What are the three principal mountains of Scotland? Ben Nevis, Ben Lomond and Ben Jonson.—What are the four seasons? Pepper, salt, mustard and vinegar.—For five, a New York lady sends this of a little girl who was committing to memory the numbers in French. Five—*cing*, pronounced *sank*—she thought she could fix by associating it with *Sank-ey*. But when she came to the class she remembered the other evangelist, and instead of *cing*, said *Mod!*

L. A. M



## The Sunday School

LESSON FOR JUNE 28.

REVIEW.

BY SOPHIA C. STEDMAN.

During the quarter we have considered some of the addresses of Christ delivered in the last six months of his earthly life, have followed him to the cross, and have seen him, triumphant over death, ascend into heaven.

He has appeared before us pre-eminently as a prophet, foretelling the future and "forth-telling" the word of God; and the substance of his message has been largely determined by his approaching death, for the opposition of the Scribes and Pharisees, which grew daily more pronounced and violent, elicited from our Lord scorching rebuke and solemn warning, as well as the bold statement of certain truths to which he could not wisely have given utterance at an earlier period.

Let us consider some things which characterize the teaching of Christ as shown in these lessons, and then notice the subject matter of his teaching at this critical time.

### I. CHARACTERISTICS OF CHRIST'S TEACHING.

1. *He frequently made use of parables.* The reason he gave for employing them early in his ministry, namely, that they at once "concealed and revealed" truth, probably accounts for the increasing frequency with which he used that method of instruction during this period of violent opposition and vanishing opportunity.

2. *He expounded and applied the Scriptures.* His parable of the wicked husbandmen was driven home to the consciences of his hearers by the quotation, "The stone which the builders rejected, the same is become the head of the corner"; while the figure of the vineyard employed in the parable was one frequently used by the Old Testament prophets, and was undoubtedly selected because its familiarity would insure for it a quick apprehension and ready application. After his resurrection, from the writings of Moses and the prophets and from the Psalms, Christ made clear to his disciples the meaning of his death.

3. *His teaching was often disappointing and unsatisfactory.* He never gratified idle curiosity, never allowed his hearers to rest in the mere knowledge of the truth. In his view every truth had its corresponding duty, every privilege its responsibility. Thus his teaching was intensely practical and disturbing to false security, and frequently aroused personal hostility.

4. *He was guided by circumstances in his choice of topics.* While Luke seldom gives a clue to the exact time when these addresses were delivered, he many times mentions the incident which called them forth. To the question, "Are there few that be saved?" Jesus replied: "Strive to enter into the strait gate." The "pious platitude"—"Blessed is he that shall eat bread in the kingdom of God"—called out the parable of the great supper. The sneer of the self-righteous—"This man receiveth sinners and eateth with them"—furnished occasion for the revelation of God as the loving Father. The parable of Dives and Lazarus was spoken to the covetous Pharisees who derided the saying of Jesus—"Ye cannot serve God and mammon." As Christ approached Jerusalem, and popular expectation looked for his immediate establishment of the kingdom of God, he endeavored to correct this misapprehension by the use of the parable of the pounds, while that of the wicked husbandmen was his last tender warning and appeal to his own people. The strife for pre-eminence among the disciples was his opportunity to teach that privilege implied duty. The only miracle which has engaged our attention opened the way for Christ to emphasize the unloveliness of ingratitude.

### II. THE SUBJECT MATTER OF CHRIST'S TEACHING.

Although the particular topics which he treated were determined by passing incidents, he never lost sight of the events which lay

immediately before him, nor failed to warn the Jews of their peril in rejecting their Messiah, while to his own disciples, so soon to be bereaved, he had a message of instruction, caution and encouragement. Let us try to classify his teachings that we may clearly see their application to our own lives.

1. *Christ predicted future events.* (a) His most marked prophecy was uttered to his disciples as he looked upon temple and city from the slope of Mount Olivet after his last day of public instruction; and while receiving its primary fulfillment in the destruction of Jerusalem, its accomplishment will not be fully realized until he comes to judge the world. Repeatedly Jesus foretold in parable the rejection of the Jews and the calling of the Gentiles, his own death and second coming and the final judgment. He also predicted Peter's denial of his Lord and the persecutions awaiting the apostles.

(b) Closely allied to his prophecies were Christ's revelations concerning destiny. He taught that rewards and punishments follow immediately upon departure from this life; that destiny is determined by character as manifested in the life, and is unchanging; and his interview with the thief on the cross teaches that character depends upon relation to him who is "able to save unto the uttermost."

2. *Christ revealed God.* Under the figure of the gracious host, the loving father, the trusting master, he sets forth the love of God; but in the indignation of the host whose hospitality was slighted, and of the master whose trust was betrayed and whose authority despised, he showed how the element of justice enters into love, and revealed "the goodness and the severity of God," whose love is ennobled by justice and whose justice is tempered by mercy. But his was not a revelation in word alone. Jesus himself was the most complete and comprehensive manifestation of the Father, and his sacrificial death expressed at once God's hatred of sin and his love for the sinner, while it proved him "just and the justifier of him which believeth in Jesus." "In the dark cloud that hung over the cross, we read the bright inscription, 'God was in Christ, reconciling the world unto himself.'"

3. *Christ pointed out duty.* Our Saviour taught that the service of God was both a privilege and a duty, and faithfully warned of temptations to doubt and discouragement. The way is narrow—strive to enter. The invitation urgent—accept. The Father's love undying—return. Life is a service—be humble. Life is a probation—live for the future. Sin is as leprosy—for healing give thanks. In prayer be not boastful, but confess sin with the humility and trustfulness of a little child. A trust has been committed—thus highly honored, be faithful. Fierce temptations will assail—watch and pray. Such are some of the many precious lessons which come to us with the same freshness and force with which they fell from his lips centuries ago.

4. *Christ expounded the plan of redemption.* During these last months he more than once hinted at the significance of his death; but until he had accomplished the work of atonement he could not fully declare its meaning, for his disciples were not prepared to understand it. After his resurrection, however, the germ of the salvation proclaimed by the apostles and recorded in the epistles is found in his teaching. As the instruction of the last half year of our Lord's earthly life centered around the cross, so the teaching of the risen Christ illumined Calvary, and in its light the disciples went forth with joy, as we may today, to live and labor for him who "liveth, and was dead, and is alive forevermore."

The United States and Mexico have entered into a treaty which will permit the troops of either country to cross the boundary line and pursue and capture renegade Indians and desperadoes.



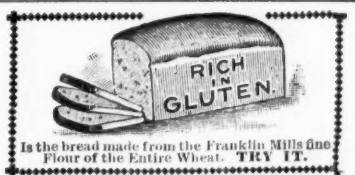
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## THE APPROACHING SUNDAY SCHOOL CONVENTION.

Already the advance guard of delegates to the International Sunday School Convention is beginning to arrive in Boston, and before another week passes by the usual throngs on the city streets will be re-enforced by hundreds of men and women whom the discerning eye will recognize as delegates to this gathering.

The roll of the convention can properly include nearly 2,900 accredited delegates, since every State, Territory and province in America is entitled to representation. Naturally not all of them will avail themselves of this privilege to the extent allowed, but inasmuch as the gathering attracts a great many persons who are not officially related to it it is safe to predict that from three to five thousand persons from outside the city will come hither for the express purpose of attending the meeting.

This estimate of the size of the body gives a hint of its importance and its representative character. First of all, let it be understood that it is interdenominational, and that while New England has never had an International Convention they have been held every three years since 1875, the last being in session in St. Louis from Aug. 31 to Sept. 2, 1893. Previous to the Baltimore gathering in 1875 at irregular intervals there had been five so-called national convocations, the first being held as long ago as 1832 in New York, when the American Sunday School Union issued the call and Hon. Theodore Frelinghuysen was the presiding officer.

The most notable of these national conventions was that at Indianapolis in 1872, its distinguishing feature being the adoption of the uniform system of Bible lessons. All but ten of the 254 delegates present there committed themselves to the plan and the next day the first lesson committee, consisting of five ministers and five laymen, was chosen, each of the following denominations having two representatives: Methodists, Baptists, Presbyterians, Episcopalians and Congregationalists. Bishop John H. Vincent was immediately chosen chairman, which position he has kept up to the present time. The committee was chosen to serve six years, and thus in the twenty-four years since it was established there have been four lesson committees, though as a matter of fact the composition of them has not undergone any great change, particularly during the last twelve years. The committee meets once a year and is in session long enough to accomplish the important tasks committed to it, which are, of course, facilitated by the labor performed by individuals in the intervening periods. Their original instructions were to select a course of Bible lessons for a series of years not exceeding seven, the understanding being that the scheme should embrace the whole Bible and alternate between the Old and the New Testaments.

Since the International Lesson system—for it became this speedily through British indorsement of the plan—was established organized Sunday school work has taken rapid forward strides. Almost every State now has its interdenominational organization, supplemented by county or district and township associations. Stated conventions and institutes are held, which have not only aroused enthusiasm for the cause, but have been exceedingly profitable from an educational point of view.

Two of the most prominent men in organizing and extending Sunday school work are Bishop J. H. Vincent and Rev. Warren Randolph, D. D., respectively president and secretary of the International Lesson Committee. Not second to them in ability and zeal is B. F. Jacobs of Chicago, who may be regarded as the business head and front of the organization, having been chairman of the international executive committee for many years and having served as president of the World's

Second Sunday School Convention, held in St. Louis three years ago. Mr. Jacobs is an indefatigable worker, and there are few regions of the country where he is not personally known in Sunday school circles, while he is also highly esteemed by many to whom he is known only by reputation. Pictures of these three gentlemen appear on our cover page.

Another noteworthy figure at the Boston convention will be William Reynolds, international field superintendent, who travels all over the country in the interests of the cause, attending annually not less than twenty-five State conventions. The name of Henry Clay Trumbull ought to be mentioned too among the pillars of the cause. He was chairman of the executive committee of the national convention that adopted the plan for the present International Lessons, and as a missionary for years for the American Sunday School Union, as editor of the *Sunday School Times* and as author of books on the Sunday school that have become authoritative he wields an immense influence.

The preparation for this great convention began in Boston many months ago, and an efficient committee of forty has been attending to the various arrangements. Free entertainment will be extended to the delegates. The gatherings are to be held in the new Tremont Temple, which has an aggregate seating capacity of over 5,000, and Park Street Church will be utilized for the overflow meetings. There will be, under Dr. Peloubet's auspices, an exhibition of modern Sunday school appliances. The program has been carefully made up, and while there is no lack of eloquent and noteworthy platform speakers like Dr. D. J. Burrell, Dr. A. F. Schaffner, Dr. H. C. Woodruff, D. L. Moody and John Wanamaker, representatives of the rank and file of workers will be heard, and doubtless the smaller conferences, at which personal experiences are freely rehearsed, will prove not less valuable than the larger meetings. The chairman of the local committee is Mr. G. W. Coleman, who served as vice-chairman of the famous Committee of Thirteen which arranged for the great Endeavor Convention here last July. Mr. W. N. Hartsorn, chairman of the executive committee of the Massachusetts State Association, and the secretary, Mr. H. S. Conant, have also been giving unsparingly of their time and thought for many weeks to the end that every preparation should be made that will conduce to the success of the gathering.

The committee of arrangements has not ignored the natural desire of many of those coming to the convention to see historical shrines hereabouts. An excursion to Plymouth has been arranged for June 27, the day after the convention adjourns. The Sunday school children of that town will act as guides to the visitors and serve them a dinner. Another outing has Old Orchard Beach and the White Mountains for its objective point, and still another takes in Lexington and Concord.

The Congregational Sunday School Superintendents' Union times its June festival to coincide with the convention, utilizing Monday evening, June 23, for a special rally at Berkeley Temple, when Mr. B. F. Jacobs, Rev. Drs. John Potts, W. H. Davis and A. A. Berle will speak.

The impending conflict of partisans and patriots has impelled the editor of the *Western Christian Advocate* to formulate the following rules for Christian people, which are so sensible that they deserve to be quoted:

I will not, during this campaign, neglect any religious duty, but, on the contrary, I will increase my diligence in the Lord's service. I will pray daily that the best principles and the best men may prevail. I will carry my religion into politics, and keep it there all through the campaign. If any man in my party circulates scandals, I will rebuke him and do my best to suppress the scandals. I will do my utmost to put down lying, vote-

stealing, and all the other devilish practices of politics. When I find myself becoming dangerously heated in feeling, I will retire and pray for a sober mind."

## Y. P. S. O. E.

### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 28-July 4. True Manliness and Womanliness. Ps. 37: 1-11.

It is to the credit of the race that the words "manly" and "womanly" stand for lofty qualities. When we contrast them with the adjective "brutish" we see how noble they are. This is not because some of the lower animals are not affectionate and useful, or because some men are not base and treacherous; but the thought of the world conceives of man as moving constantly upward and forward despite the tendencies downward that work within him, so that in our day it is not easy to apply an adjective to a man that means more than "manly," or to a woman one that has a holier significance than "womanly."

It is true that the ideal of manhood has grown as time has passed on. There have been days when to the popular mind he was most of a man who could kill the largest number of his enemies, or bring back the biggest game from a hunting expedition, or leap the furthest in athletic contests; and now and then, even in modern times, it almost looks as if the best fellow in college was the one who made the finest record at the bat or on the track. But down deep in the heart of humanity is the power to appreciate that which is best in man and the disposition to apply to it, and to it chiefly, the adjective "manly." The Latin word for man, *vir*, whose primary meaning is virtue, proves this.

It is important for us in our youth to get the right idea about manhood and womanhood. We are apt to think that to arrive at man's estate will make us manly; that when we can wear men's clothes and do all the things which they do, and enjoy the freedom and independence of a life which is not accountable to parents and guardians, then we shall be men indeed. But only as we have in us that which corresponds to the idea of man as God originally created him have we any right to be considered "manly." The best place to find out what is God's idea of a man is the Bible. When descriptions of him, drawn by Psalmists, prophets and the makers of the Proverbs, were not sufficient, God put a perfect man in the world, by actual contact with whom the world learned what true manliness is. So Christ becomes the measure for every man, and every boy, even, who is trying to imitate him earns the right to be called manly—deserves it, in fact, far more than some who have come to years of maturity without rising into the life of the Spirit.

This Psalm brings out at least two of the marks of real manhood. First, the repose of spirit—the freedom from worry, a mastery of self, by virtue of which one lives in the world calmly and properly related to his fellow-men. The second evidence of manhood is a fellowship with God. For that man was made. An eagle imprisoned in a cage ceases practically after a time to be an eagle. He was meant to soar in the upper air, to dart freely hither and thither. The proper atmosphere for a human being is God's heaven, and unless he breathes that air day by day he becomes daily less and less of a man.

Parallel verses: Prov. 4; Eccl. 11: 9, 10, 12; Phil. 4: 8; 2 Pet. 1: 5-8; Luke 2: 41-49.

## THE CHURCH PRAYER MEETING.

Topic for June 21-27. Seeing God in Nature. Ps. 65: 8-13; Luke 12: 27-30.

In its majesty, order, beauty; what it reveals of God; what it leaves unrevealed. How to enter into sympathy with its higher meanings.

(See prayer meeting editorial.)



## Literature

## BOOK REVIEWS.

*A History of the Warfare of Science with Theology in Christendom*, Andrew Dickson White, LL.D., late President of Cornell University. These two stately volumes are given to a world embracing study of the historical relations of an advancing science and a resisting, but continually defeated, dogmatism of traditional theology. The whole field of knowledge and research, physical, anthropological, historical and literary is reviewed with a continually recurring result. Sample chapters are, From Creation to Evolution, From Genesis to Geology, The Fall of Man and Anthropology, From Miracles to Medicine, From Diabolism to Hysteria. Indeed, the whole work may be said to constitute one long and able sermon to the dogmatic theologians on the text, *ne sutor ultra crepidam*—"let the shoemaker stick to his last." The author shows that dogmatic theology has, throughout the history of modern thought, opposed the advance of science at every point, and at every point has been beaten because it went beyond its proper province. And to much of this arraignment we agree that there is no choice but to confess judgment.

It would be a curious speculation to consider what the effect would have been if from the first the church had allowed the explorers of nature to have their way. Scientific thought would have escaped much polemic bitterness of tone, but might it not have lost in solidity? The friction of the banks, as Captain Eads proved to us, has much to do with the depth of the stream.

Over against this fallibility of a dogmatic and meddling theology, of course, is to be set the long history of hasty scientific conclusions and outgrown scientific theories. Even the abandoned church traditions in regard to nature were, most of them, older than, and nearly all of them in their first origin independent of, the church. The fathers of the church took the inherited scientific theories of their time and defended them with a zeal and bigotry which we cannot, in the light of experience, approve. Throughout the long controversy the scientific side has had the huge advantage of being aggressive in its attack and constructive in its method, but it has developed at times a bigotry of prejudice and hatred toward religion which is quite comparable with that which the author of this book condemns on the part of dogmatic Christian teachers.

The hope of the church is in the advance of knowledge which will settle the lines of that new constructive thought which seems to be opening before her. What science can teach she desires to know, and she is not afraid of truth from whatever quarter it appears. But it must be recognized that the work is to be done over and over again, so far as its scientific basis is concerned, as the leaders of science shift their ground and change their conclusions.

Dr. White's method might be turned against himself in some departments of his study. In New Testament criticism, for example, where he has necessarily gathered his materials at second hand, the latest scholarship has by no means settled upon the conclusions in regard to the history of the synoptic gospels or the authorship of the fourth gospel to which he appeals so confidently. Nor is the church ready to abandon its belief in the activity of spir-

itual intelligencies in the life of the world because its members both long ago and today have misused that belief, and its phenomena are not subject to the instruments of sense perception. It is well for theology to recognize its limitations and acknowledge that there are matters which it must take upon the testimony of science, but it will be necessary for science on its part to recognize that there are experiences which it has no instruments to test and can only study in their effects.

Our chief interest in the book, however, is on the practical side. Dr. White writes as a Christian, and allows Christianity a large and, within limits, controlling element in the life of the race. We wish he had given us a constructive chapter defining those limits as he understands them, and had told us what part in his own thought of the life of humanity he assigns to Christian teachers. We can gather much of this from what he says negatively, but we suspect that he would find himself in such an utterance giving back with the right hand something of what he has taken away with the left. [D. Appleton & Co. 2 vols. \$5.00.]

## HISTORY.

*History of Prussia*, by Herbert Tuttle, Vol. IV. (1756-7). This posthumous volume of Professor Tuttle's history, treating of the most momentous period of the Seven Years War, reminds us of the great loss to historical scholarship in the author's death. One secret of his success in this, as in his three preceding volumes, was the natural manner in which he came to his theme. As a foreign correspondent in Berlin, he became deeply interested in questions of European statecraft. Then a happy acquaintance with men who could open to him the archives at Berlin suggested a study of the rise of the Prussian constitution. His first volume carried the theme down to the accession of Frederick the Great. Two others treated of the reign of Frederick from 1740 to 1756. This volume tells of the beginning of the great struggle of Prussia, aided only and feebly by England, against the combined power of Austria, France, Russia and Sweden. It is not written in the uncut diamond style of Carlyle's Friedrich, nor with the polished periods of Macaulay's essay, but in good, readable English. Professor Tuttle is something of an iconoclast as to popular traditions, but we can depend upon his statement of fact. Of the three chapters in this book, the first tells of the occupation of Saxony. The second deals in an instructive way with the plots and policies of the courts during the winter of 1756-7. The third is devoted to the "year of battles." Prague, Kollin, Rossbach and Leuthen each leaves its vivid impress upon us. The volume is introduced by a valuable biographical sketch of Professor Tuttle written by his friend, Dr. Herbert B. Adams. [Houghton, Mifflin & Co. \$1.50.]

*The Making of Pennsylvania*, by Sydney George Fisher, B. A. Mr. Fisher rightly says that the history of Pennsylvania cannot be written without a full consideration of the race and religious peculiarities which were combined in its heterogeneous population. He then proceeds to show his lack of equipment for the task he has proposed by a description of the different religions which is at many points so prejudiced and so devoid of sympathy as to give altogether a false perspective. For example, he lumps

the Scotch Irish of Pennsylvania with the Puritans of New England, and describes Calvinism with such falsehood of exaggeration and disproportion that it becomes a mere caricature. Oddly enough, too, he interjects the story of the "Molly Maguires" as a parenthesis in the history of the original Scotch-Irish! Again, he has the bad taste to use the terms "Churchmen" of the handful of Episcopalians and "Dissenters" of the vast majority of Christians in the colony. Aside from these and other evidences of a certain narrowness of view, and, perhaps, unconscious prejudice in the field of Christian history, we have found in the book an interesting account of the "elements of the population and the formative influences that created one of the greatest of the American States." [J. B. Lippincott Co. \$1.50.]

We have six parts out of a projected thirty of *The People's Standard History of the United States*, by Edward S. Ellis. It is finely printed and fully illustrated by half-tone and wood engravings, full page and imbedded in the text. Some of these are rather fanciful and melodramatic but are exceedingly well printed. We reserve comment on the text until we have the work as a whole. [Woodfall Co. Paper, 50 cents per part.]

## RELIGIOUS.

*A Year's Sermons*, by S. D. McConnell, D.D. It is a hopeful sign of the times that recognition of the religious side of life grows with our secular newspapers, if it does not yet grow into anything like its true proportion. These sermons were first published as editorials in the *Philadelphia Press*, and were addressed to "that large, and, it is to be feared, growing class of men and women who are not hostile to religion, but who are outside the circle of Christ's disciples." The sermons are brief, simple, but comprehensive in thought, and the style is plain and conversational. There is a wide range of topics and they are well chosen for the purpose of claiming attention and opening the way to practical help. [Thomas Whittaker. \$1.25.]

*The Deeper Christian Life*, by Andrew Murray. Fellowship with God, Privilege and Experience, Out of and Into are the titles of some of the chapters of this little book of devout and spiritual discourses. The book will be useful, we are sure, in deepening the Christian life of those who read it. [Fleming H. Revell Co. 50 cents.]

*The Glorious Lord*, by Rev. F. B. Meyer. This is a little book of sermons containing much valuable material from the author's treasury. [Fleming H. Revell Co. 50 cents.]

*Tales of Trust*, Embracing Authentic Accounts of Providential Guidance, Assistance and Deliverance, written and selected by H. L. Hastings. This book has a treasury of anecdotes, gathered from many sources, which will be helpful in confirming and suggesting faith in God's personal care and love. It is well printed on a highly glazed paper of a distinctly brown tint. [H. L. Hastings. \$1.00.]

## STORIES.

*Weir of Hermiston*, an unfinished romance by Robert Louis Stevenson. This is a magnificent fragment carried far enough before the lamented author's death to show that it might have been the cap sheaf of his fame. In the power, insight and skill of its completed passages it is hardly possible to overestimate it. The grim father stands on

before us with a fascinating and uncanny life which takes hold of our heart as well as our imagination, and the picture of the loneliness of the son among his moors is hardly less vital. If our readers will accept our advice they will read the book slowly, not for the story, which is completed quite sufficiently indeed, if baldly, by the editor's notes for those who must know how a plot turns out, but for the series of pictures of nature and of human nature which are not only wonderful in themselves, but more wonderful in being written far away from the land and life which they portray. Would that the author could have turned from lesser things to complete the picture! [Charles Scribner's Sons. \$1.50.]

*Sunrise Stories*, by Roger Riordan and Tozo Takyangi, present to the gratified reader new features of many sided Japan in specimens of its literature, charming bits of poetry, under head of Songs of Two Cities, accounts of myths in the Age of the Gods, through the Buddhistic era, with descriptions of popular plays nearer the present time. The author asserts that this generation, as well as its predecessor, is devoid of artistic creation from having been too busy in making history for future poets and novelists to build upon. An admirable chapter in conclusion gives a clear and forcible analysis, from an inside point of view, of revolutionary and progressive Japan, carrying great weight as being written by a most thoughtful and intelligent Japanese. [Charles Scribner's Sons. \$1.50.]

The *esprit* common to French writings is not wanting in Léon de Tineau's *In Quest of an Ideal*, given to us in English by Florence Belknap Gilmour. Dealing with the social problem, it abounds in arguments for capital *versus* labor, skillfully woven into an interesting tale where "a lady of quality," given to fade, introduces the incongruous element of a socialistic leader into her drawing-room. One of the heroines, a strong character, not being sure of her own heart, loses her lover on account of her socialistic affiliations just as she discovers how dear he is to her. The author's too evident desire to punish her for her creed compels our sympathy for her, and withdraws it from the hero in his speedy marriage with a young *dévote*, who is really charming and deserves admiration for her religious faith and sincere goodness of character. [J. B. Lippincott Co. \$1.00.]

In *Mark Heffron*, by Alice Ward Bailey, we have a thoroughly wide-awake, readable book, treating of the various fads and follies of this effervescing age from Buddhism to Delsarte, giving a large share of attention to hypnotism and Christian Science. Although the action of the story is not always smooth, the author has used her eyes and her mind to advantage and gives a healthy impression as to the value of those respective cults that enter so largely into the composition of the "new woman." She makes her hero see the result of giving expression to crude thinking in molding young lives not to their gain—a much needed lesson at the present day. [Harper & Bros. \$1.25.]

Stories whose interest hinges on a mysterious murder, with an innocent person unjustly accused, etc., always find readers, though having little claim to originality. Of such is *The Heart of a Mystery*, by T. W. Speight. A clandestine marriage, suspected of being no marriage at all, but in the end proved true and legal; a dismal, but wholly

aristocratic, old house in the country; an unforgiving elderly relative and a beautiful young lady, are all parts of a story of average merit, but interesting reading. [R. F. Fenno & Co. \$1.25.]

*Phillis of Philistia*, by F. F. Moore, is a novel too light and trifling even for the class of literature popularly known as summer reading. Its moral tone is not of the highest, to say nothing of its slurs against the church, the Bible and against foreign missionaries as well as its absurd caricature of an ultra-liberal English rector. The only pleasant feature of the book is the devoted friendship of the heroine for a weak woman whom she saves from breaking her marriage vows. [Cassell Pub. Co. \$1.00.]

#### MISCELLANEOUS.

*Dictionary of Quotations* (English), by Lieut. Col. Philip Hugh Dalbiac, M. P. No book of this kind can pretend to be absolutely complete, there being no fixed limit to quoted and quotable sayings. This book has an immense range and is particularly strong in its modern quotations. As it must cater to all tastes it would be idle to object that it errs, if anywhere, on the side of too great comprehensiveness. We are, indeed, only too glad to get such a wide range to refer to. We like the simple alphabetical arrangement of the quotations and the indices are full and helpful. The print, though not large, is clear and the paper good. [Macmillan & Co. \$2.00.]

In an admirably just and discriminating essay on *Mural Painting in the Boston Public Library*, Ernest F. Fenollosa takes up a subject which is of special interest to artists and to the thoughtful public. The essay deserves a wide reading among students and lovers of art and the would-be intelligent public. [Boston: Curtis & Co. Paper, 25 cents.]

*The Psychology of Attention*, by Prof. Théodule Ribot of the College of France. This book considers the mechanism of attention under the three heads of Spontaneous or Natural, Voluntary or Artificial, and Morbid States of Attention. It deals with physiological psychology and will be of great interest to students, but is rather too technical for the general reader. [Open Court Publishing Co. 75 cents; paper, 25 cents.]

In *The Non-Hereditary of Inebriety*, Dr. Leslie E. Keeley attempts the task of disproving the commonly accepted theory that inebriety may be inherited. We do not think he fully makes out his case, which indeed is a difficult one because it involves proving a negative, but his name, in connection with the well-known "cure" of which he was the inventor, will attract attention to the book, and its arguments deserve careful consideration. [S. C. Griggs & Co. \$1.50.]

A brief extract from the introduction will suffice to give our readers an idea of *The Veil Lifted*, by H. Martyn Kennard: "I shall point out in the following pages," he says, "that the Hamites and the Semites were the Hebrews and Israelites of the Old Testament . . . that the Pharaoh Apepi, the last of so called Hyksos kings, was the Hebrew sun god Masu, or Moses; and the Pharaoh Aahmes, who supplanted him, was the Joseph, Joshua, or Jahveh, the Lord God of Israel. That the Samuel, the Saul, and the Esh-baal were the Israelite Pharaohs Ramses XI., XII., XIII.; and the David, the Solomon and the Rehoboam were

the Hebrew Pharaohs Hirhor, Plankhi and Pinotem." Life is too short to follow such pedantic midsummer madness beyond the introduction. [London: Chapman & Hall. Limited. \$2.00.]

Reprints are numerous. We notice *Stepping Heavenward*, by Mrs. E. Prentiss, a new edition with appreciative sketch by Professor Prentiss, which will interest all readers of the book. [A. D. F. Randolph & Co. 50 cents.]—*Cooper's Spy*, in the elegant Mohawk edition—a most satisfactory example of bookmaking. [G. P. Putnam's Sons. \$1.25.]—*The Last of the Mohicans*, *The House of Seven Gables* and *Robinson Crusoe*, in the tasteful Riverside Literature Series, each with an introductory sketch and the last with a useful map of Crusoe's travels. We like these well-printed and neatly-bound books very much. [Houghton, Mifflin & Co. Each 60 cents.] To the same series belongs *Gulliver's Travels*, with introductory sketch and two maps. [40 cents.]—*Irving's Sketch Book*, edited by James Chalmers, LL. D. This is intended for school reading and study and is well prepared with introduction, notes and appendices. The introduction is a shade too discursive, but the book serves its purpose satisfactorily. [Silver, Burdett & Co.]—*The Uncommercial Traveller and A Child's History of England and Reprinted Pieces and The Two Idle Apprentices*, by Dickens, with notes by Charles Dickens the younger. This is a good edition at a reasonable price. [Macmillan & Co. Each \$1.00.]—In the Students' Series of English Classics comes *The Princess*, by Tennyson, *Evangeline*, by Longfellow, and *Pope's Iliad, Books I., VI., XXII. and XXIV.* Notes and introductions serve to make these well and simply bound books available for school use. [Leach, Shewell & Sanborn. Each 35 cents.]—In Maynard's English Classic Series we have *Silas Marner*, by George Eliot, and *Tales of a Traveller*, by Irving. These are well printed and convenient little books with rather dazzling yellow edges, belonging to an extensive and well-selected series. [Maynard, Merrill & Co. 36 and 24 cen's.]

#### NOTES.

—The model of the Shaw memorial group for Boston Common is finished at last, but the slow processes of making a mold and casting the bronze will require nearly or quite a year.

—A correspondent calls our attention to the fact that Vernon Lee, whose *Renaissance Fancies and Studies* we reviewed three weeks ago, is the pen name of a woman, whose real name is Violet Paget. As predicted, the editor accepts the correction with a smile and thanks to his corrector.

—The missal or prayer-book said to have been brought by Augustine, the apostle to the Anglo-Saxons, with him when he landed in England has been discovered in the library of one of the colleges of Cambridge University. It has annotations supposed to be by Pope Gregory the Great, and is soon to be reprinted by the discoverer, Mr. Martin Rule.

—The jubilee of Lord Kelvin, the greatest British man of science, is interesting Glasgow University and scientific circles elsewhere. Lord Kelvin is perhaps better known as Sir William Thompson, and has since the death of Helmholtz been acknowledged as the greatest master of physical knowledge and research. His knighthood came at the time of his success with the Atlantic cable.

—It is a notable service which Dr. Henry J. Furber, Jr., of Chicago, in connection with prominent American educators, has rendered



both to France and America in inducing the French educational authorities to open the doors of French universities to graduates of American colleges. It may have the effect, perhaps, of turning some part of the stream of students which is always pouring into Germany in another direction.

At their meeting Monday afternoon the directors of the Newberry Library of Chicago decided to establish a new department. It is to be known as the military department. Effort will be made to obtain everything of value in print bearing upon the subject of war. It is said that this is the first attempt to gather together in a single department everything pertaining to the science of war. Only those who keep in touch with the Newberry Library have any idea of the value of its present collections or their admirable arrangement for use. Meanwhile, in the very heart of the city, occupying the entire floor of a great commercial building, the managers of the Crerar Library are preparing to throw it open to the public in the autumn.

#### BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*  
**THE LIFE AND LETTERS OF CHARLES BULFINCH, ARCHITECT.** Edited by Ellen S. Bulfinch. pp. 323. \$5.00.  
*Ginn & Co. Boston.*  
**PUBLIC SPEAKING AND DEBATE.** By George J. Holyoake. pp. 266. \$1.10.  
*James Clarke & Co. London.*  
**PROCEEDINGS OF THE FIRST NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES.** pp. 254.  
*Charles Scribner's Sons. New York.*  
**NEWPORT.** By W. C. Brownell. pp. 85. 75 cents.  
**THE WORKS OF MAX BREKHOFF.** pp. 165. \$1.25.  
**THE LIFE OF JAMES MCCOSH.** Edited by William M. Sloane. pp. 286. \$2.50.  
**THE THRESHOLD COVENANT.** By H. Clay Trumbull. pp. 335. \$2.00.  
*John B. Alden. New York.*  
**ALDEN'S LIVING TOPICS CYCLOPEDIA.** Vol. I. pp. 500. 50 cents.  
*Century Co. New York.*  
**THE CENTURY MAGAZINE.** Vol. LI, November, 1895, to April, 1896. pp. 960. \$3.00.  
*International Committee of Y. M. C. A. New York.*  
**HISTORY OF YOUNG MEN'S CHRISTIAN ASSOCIATION.** By L. L. Doggett, Ph.D. Vol. I. pp. 191.  
*D. Appleton & Co. New York.*  
**TEACHING THE LANGUAGE-ARTS.** By B. A. Hinsdale, Ph.D., LL.D. pp. 205. \$1.00.  
*Henry Holt & Co. New York.*  
**THE WAY THEY LOVED AT GRIMPAT.** By E. Renoult Esier. pp. 231. \$1.00.  
**THE QUICKSANDS OF FACTOLUS.** By H. A. Vannell. pp. 324. \$1.00.  
*Macmillan & Co. New York.*  
**AN ESCAPE FROM THE TOWER.** By Emma Marshall. pp. 291. \$1.25.  
*J. B. Lippincott Co. Philadelphia.*  
**THE TRUTH-TELLERS.** By John Strange Winter. pp. 282. \$1.00.  
*John D. Wattles & Co. Philadelphia.*  
**TEACHERS' MEETINGS.** By H. Clay Trumbull. pp. 60. 30 cents.  
*A. J. Holman. Philadelphia.*  
**SUNDAY-SCHOOL TEACHERS' BIBLE.** \$11.00.  
*American Antiquarian. Chicago.*  
**PREHISTORIC AMERICA: The Mound Builders.** Vol. I. By Rev. S. D. Peet, Ph.D. pp. 371.  
*Stone & Kimball. Chicago.*  
**THE PURPLE EAST.** By William Watson. pp. 49. 75 cents.  
**IN A DIKE SHANTY.** By Maria L. Pool. pp. 231. \$1.25.  
*Young Churchman Co. Milwaukee.*  
**MINNESOTA CHURCH CLUB LECTURES: Unity and the Lambeth Declaration.** pp. 186.  
*Vance Printing Co. Jacksonville.*  
**NATURE OF AN UNIVERSE OF LIFE.** By Leonidas Spratt. pp. 210.

#### PAPER COVERS.

- Trustees of the Public Library. Boston.*  
**FORTY-FOURTH ANNUAL REPORT.** 1895.  
*Fleming H. Revell Co. New York.*  
**THE KINGDOM.** By William Baird.  
*Woodfall Co. New York.*  
**THE PEOPLE'S STANDARD HISTORY OF THE UNITED STATES.** By E. S. Ellis. Parts 5 and 6. Each 50 cents.  
*Matthews-Northrup Co. Buffalo, N. Y.*  
**A POSTAL DICTIONARY.** 15 cents.

#### MAGAZINES.

- JUNE. REVIEW OF REVIEWS.—GOOD HOUSEKEEPING.—EDUCATION.—JOURNAL OF HYGIENE.—SUNDAY.—GOOD WORDS.—DONAHOE'S.—CHRISTIAN LITERATURE.—NORTH AMERICAN REVIEW.—LEND A HAND.—MUSICAL RECORD.—KINDERGARTEN NEWS.—WINDSOR.—MUSIC.—BOOK NEWS.—NEW WORLD.—TRUTH.**

Dr. Alexander McKenzie of Cambridge is the favorite preacher of the class at Yale which is about to graduate. This is the deliberate verdict of its members in response to questions for their class-book.

#### ANNIVERSARY WEEK AT ANDOVER.

It is a custom of very long standing that on Sunday the students of Phillips Academy and Andover Seminary shall worship together in the common chapel of the two institutions. Accordingly, when the exercises of anniversary week were begun by Prof. G. F. Moore's baccalaureate sermon to the graduating class of the seminary on the afternoon of June 7, an inspiring audience of young people filled the church. Professor Moore spoke on *The Opportunities and the Difficulties of the Christian Ministry*, his text being, "A great door and effectual is opened unto me, and there are many adversaries."

On Monday it rained, also on Tuesday, and yet on Wednesday, but that did not hinder the investigations of the visiting committee, who made themselves familiar with the methods of instruction and of study pursued in the seminary.

Having presented statements of orthodox belief, Mr. Ernest Hamlin Abbott, Mr. John Comin, Mr. Rollin L. Hartt and Mr. James Peter King received ordination on Monday evening. All four are to engage in what is actually, or practically, home mission work, Mr. Comin and Mr. King in the Dakotas, Mr. Hartt in Montana, and Mr. Abbott, who is a son of Dr. Lyman Abbott, in Maine, which circumstances account for the readiness of a council to ordain them to the ministry at large. The service was a beautiful one. Dr. Abbott's sermon on the text, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," was full of encouragement and inspiration. He showed that men have power in the ministry in proportion to their possession of the gospel, and that the only gospel is the gospel of "good news." As the four young men knelt together for the laying on of hands President Smyth offered a prayer that stirred the deepest feelings of every hearer. His faith, his devoutness and his profound spirituality recalled the epithet that Chocarne put upon Lacordaire—"an ancient Christian in a modern man." The right hand of fellowship was given by Rev. George M. Ward, president-elect of Rollins College, and a member of the Senior Class.

Tuesday was occupied with the public examinations of the seminary. These are a survival of antiquity. The professor takes the chair. The visiting board forms a solid phalanx at one side of the rostrum. Ladies, alumni and inquisitive idlers sit along the walls, and the body of the room is occupied by the students under examination, who stand up one at a time to answer questions by the professor and to submit to further questioning by the visitors. To the inexperienced onlooker it would appear that the student was on trial, that the professor was the prosecuting attorney, and that the visitors were the jury. This, however, is not the case. It is the professor that is being tried. The students are called as witnesses to attest his orthodoxy and efficiency, and the visitors are judge, jury and executioners combined.

Professor Torrey's class in Hebrew, Professor Harris's pupils in theology, and President Smyth's class in church history passed muster on Tuesday morning and afternoon. Tuesday evening Rev. Amory H. Bradford addressed the Society of Inquiry on Christ in the Creeds, showing how Christianity was at first a man, then a fact, and that then followed a series of theories about the fact, each more complicated than the one before it, until the emphasis came to be put, not upon ethics, not upon life, but rather upon the acceptance of metaphysical systems of theology. He closed with an appeal for a creed that should embody the golden rule and the brotherhood of man, and said that Mrs. Ward's *A Singular Life* would give a Buddhist or Confucian a truer conception of Christ than the Westminster Confession. The first exercise of Wednesday was a performance by Professor Churchill's class in elocution. A large crowd

of visitors were present and gave every evidence of interest.

Two examinations—one of Professor Ryder's class in Greek and the other of Professor Hincks's class in Biblical theology—filled Wednesday morning, the afternoon being given to a meeting of the alumni. This was an unusually interesting occasion, the subject for discussion being *The Future of Foreign Missions*. Dr. Bradford spoke on *Problems before the Churches in Japan* and paid a beautiful tribute to Rev. Sidney Gulick, who was present in the audience. After an address by Rev. W. A. Farnsworth, D.D., on *The Forward Movement in Turkish Missions*, Dr. Abbott spoke with his usual impressiveness on *Today's Problems in Foreign Missions*. Rev. Daniel Bliss, D.D., of Beirut was the next speaker, and the meeting closed with remarks by Mr. Gulick. The "theological tea-party" was given Wednesday evening.

Thursday was Commencement day. The procession of trustees, faculty, alumni and students marched into the church at 10.30. The graduating class numbered fifteen—E. H. Abbott, A. S. Burrill, J. M. Blue, A. Campbell, J. Comin, J. A. Goodrich, R. L. Hartt, J. P. King, R. A. MacFadden, J. P. Maxwell, H. G. Megathlin, J. H. Olmstead, A. Truslow, H. H. Walker and G. M. Ward.

After music and prayer five short addresses were presented by members of the graduating class. A sixth speaker would have been Mr. Olmstead, who, on account of illness, was unable to be present. The orations were remarkable for the authority with which the students presented the themes they had chosen. Mr. Ward, who has practiced law, discussed *The Influence of the Pentateuch upon American Law*; Mr. Abbott, who has published several musical compositions, treated of church music under the title of *Cantate Domino*; Mr. King, by virtue of two years of foreign study on the Princeton Fellowship in philosophy, was well fitted to give a philosophical development to his subject, *Belief and Life*; Mr. Walker, who told the story of Perpetua, is to go to Germany on the Winckley Fellowship to pursue a further course of study in church history; and Mr. MacFadden, acting pastor during the last year at the West Church in Andover, spoke on *The Preacher in an Age of Criticism*. After the singing by the graduating class of Dr. Washington Gladden's hymn, "O, Master, let me walk with thee," prayer was offered by Dr. Abbott.

The inauguration of Rev. Prof. John Wesley Churchill as Bartlet professor of sacred rhetoric followed immediately. Rev. D. T. Fiske, D.D., president of the board of trustees, took the chair. Professor Harris read the fourth chapter of Ephesians, and then the ancient creed of the seminary was solemnly read and as solemnly signed by Professor Churchill.

After the service the alumni dinner was served in Bartlet Chapel. Several striking and impressive speeches followed, the most notable one being that of Professor Smyth, who took the opportunity to announce his resignation from the office of president of the faculty and the election of Professor Harris to succeed him.

The year has been one of unusual prosperity. The long vacant chair of homiletics is at last satisfactorily filled, and the temporary services of Professor English and Dr. McKenzie were duly appreciated. The spiritual life of the institution has been sound and deep, and there is little trace left of the alleged Unitarian spirit that called out so much criticism three years ago. Of the four men who were ordained and the many who were licensed at the close of the year not one gave evidence of heterodox opinion. Then, too, the missionary spirit is unusually strong. A mass meeting recently petitioned the faculty to provide a course of instruction in the history of missions. The outlook for the coming year is thoroughly encouraging. H.

## News from the Churches

### Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Rooms 1 and 2 Congregational House. Miss Ellen Catruth, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building.** Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 20 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

**MINISTERIAL RELIEF.**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 52. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 281 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 281 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### PASSING COMMENT.

One will not need to be a professional organist to appreciate the worth of the instrument pictured and described in another column.

The hearty indorsement of that men's organization by a certain Congregational club seems to be appropriate to the fine reputation which its work has already won for it.

As the matter has developed it is well that our St. Paul church escaped a union with a certain church of another denomination in that city, unless we could have been sure of more sincerity from the latter as a Congregational body than under its present name.

To a noble cause the Vermont churches largely ascribed their fine record of benevolences at their late annual meeting.

Although the subject of that paper recently given at a Monday Club on the Pacific coast does not imply the general attitude of the strong toward the weak, the theme was timely just now as vacations take many working members of the churches into new fields of labor temporarily.

Readers who remember the destructive fire which robbed a western Massachusetts church of its venerable old meeting house over a year ago will be glad to congratulate the people on their successful replacement of that ancient landmark.

It will pay us to take a flying trip in our reading to Washington State to note how a church there pays its debts and makes good its claim to a right to exist.

A New England Y. W. C. A. has developed a "fresh air" idea which deserves full patronage. Many weary workers are thus offered an opportunity of which they would otherwise be deprived on account of too great expense.

### ANNIVERSARY AT HARTFORD SEMINARY.

The sixty-second anniversary at Hartford began Tuesday, June 2, with the annual address before the Pastoral Union and Alumni Association by Rev. W. H. Richards, D. D., of Plainfield, N. J., on the theme *The City and Its Church*. He showed the desirability of following the early church for effective Christian work, considering each city or town a unit and organizing work on that basis. We should be able to speak of "the church of New York city," and not merely of "the churches." While the ideal may not yet be attainable, at least the churches of each denomination in a town or city may work towards this end.

Wednesday morning was devoted to oral examinations for the three classes. President Hartranft led the prayer meeting which followed. After this came the anniversary dinner. President Hartranft gave an encouraging report of the work of the year. Dr. A. C. Thompson, the oldest living graduate, spoke for the trustees, and there were short addresses by Dr. Richards, Professor Perry, Rev. G. R. Hewitt, '86, Mr. J. E. Merrill of the Graduating Class and Dr. Lyman Whiting.

At the annual meeting of the Alumni Association, Wednesday afternoon, the necrology was read. Among the graduates who have died during the year are Dr. Josiah Tyler, '48 the revered missionary to Zululand; Rev. F. J. Perkins, '91, a missionary to Brazil; and Nahabed Abdalian, M. D., '77, a victim of the Armenian massacres. Then President Hartranft, Rev. F. S. Hatch and Rev. Asher Anderson, D. D., discussed *The Relation of the Theological Seminaries to the Congregational Churches*. They pleaded for a closer and more vital connection between seminary and church.

The graduating exercises were held Wednesday evening. Dr. C. M. Lamson conducted the devotional exercises. The addresses by members of the Graduating Class were as follows: Harry S. Dunning on *The Proper Emphasis of the Individual*; Edward P. Kelly on *The Military Idea in Religion*; Miss Laura H. Wild on *The Mystic's Point of View in Present Day Living*; and John E. Merrill on *The Hunger for Reality*. After the announcement of degrees and prizes and the presentation of diplomas to the ten members of the Graduating Class, President Hartranft spoke the parting word to the graduates. He emphasized the need of an exalted conception of Christ as perfect God and perfect man as a condition for fruitful work in the ministry. The annual meetings of the board of trustees and the Pastoral Union were held Thursday morning.

E. W. C.

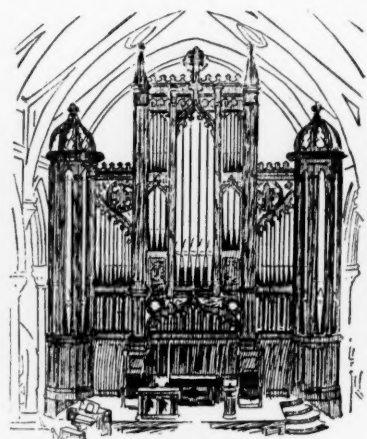
### A MARVELOUS MODERN ORGAN.

The recent introduction of a magnificent new instrument into the meeting house of the South Church, New Britain, Ct., gives to that city the largest organ in Connecticut and, with one exception, the largest in New England. It is beyond doubt one of the most perfect in the country, both mechanically and musically, and marks a distinct advance in the history of organ-building in America. To quote the words of an impartial expert who recently examined it, "It is the embodiment of the most advanced organ-building in the world today."

Here is a notable example of the progress in the manufacture of church organs incident to the use of electricity. The entire action is the result of the development of a new principle in the application of electricity. It reduces the movable parts to the lowest limit—a single contact in the key desk for each key, there being no contacts within the organ. The amount of current required is three am-

peres under a pressure of four volts. With the contact made by a depression of the key a circuit is completed, and by means of a small insulated wire running from the key desk a magnet inside the organ operates the pneumatic motors supplying the wind. The same principle holds good in regard to the stop action, combination action and also to the swell shades. The novelty and originality of the principle has astonished experts.

The console, or key desk, shown at the lower left-hand corner of the cut, is the only one of the kind now in existence. It is portable, connected with the organ by a flexible cable 100 feet in length, and is a marvel of compactness and simplicity. It weighs less than 300 pounds and is but four feet high, four long and two and one-half wide. The stops are placed upon doors, which swing out to a convenient angle for operation, and when not in use they are placed as receivers for the roll top, which incloses the stops and keyboard. The pedal keys are on a pivoted frame and can be folded up for convenience in moving. The connecting cable contains



400 wires and is almost instantaneously detachable from the desk.

Particular attention will be directed to the voicing of the instrument, which is as beautiful and unusual as the action is unique and complete. The single aim has been to produce a musical organ, and to that end neither pains nor expense have been spared. Many organs are forced in order to "fill the church." Owing to its comprehensive scheme this organ makes forcing entirely unnecessary. The full organ effect, therefore, is dignified, massive and brilliant, yet without harshness.

The brilliancy of the organ is secured by a generous use of reeds—no less than sixteen stops of reeds—while the screaming mixtures often predominant have been subordinated. The string stops are seldom equaled in any organ and give the impression of a large body of strings in an orchestra. In the fundamental tone there is no lack, it being full and mellow and strongly suggestive of the celebrated English diapasons. The effects produced by the softer combinations are simply wonderful. The tone seems to come from no particular place, but pervades the entire church, and has the peculiar floating quality of music heard in large cathedrals.

The pedal organ is unusually large and complete, taking in the entire range of pedal resources. It is said to be the finest pedal organ in America. The flexible cable makes it possible to play the organ from any part of the church. The length of wiring is about twenty-five miles. The storage battery supplying the electrical energy for the entire organ is less than eight inches square and is charged by a standard incandescent current. The action is lighter in touch than that of a grand piano and has a marvelous capacity for repetition, is instantaneously responsive and has met the most crucial tests. The weight of the organ is about thirty-seven tons. It is



blown by a water motor. The total cost of the organ is \$18,000.

It will be seen, then, that this is a brilliant concert instrument, but more than that it is a church organ, for which, first before all, it was planned and built. Even at a single hearing one cannot fail to be impressed with the wonderful possibilities of the instrument, the variety and uniqueness of orchestral effects which can be produced upon it and, in general, that beautiful, singing, mellow, dignified tone, present alike in each stop and in the full organ, which, for want of a better term, is often appropriately called "churchly."

Splendid as the instrument is it has been provided with a worthy and appropriate exterior, which at once arrests the eye with its richness and elegance, its beautiful symmetry and its ecclesiastical appearance, so appropriate to the place.

The organ is the gift of Hon. Philip Corbin, for twenty-five years a member of the choir of this church, who characteristically and generously gave direction for the production of the best instrument for the place. It is a fitting and enduring monument to his name and liberality.

All, including the donor and builder, have felt under obligation to the organist of the church, Mr. R. P. Paine, who furnished the scheme for the organ and gave helpful suggestions and constant and unflagging attention to every detail of construction and effect.

The powers of the organ were tested a second time, recently, under the auspices of the Philharmonic Society. The selections were classical, and the wonderful way in which the organ carried out the player's remarkable interpretation made the recital one of unusual interest. The Philharmonic Society is one of the leading musical organizations of the State.

#### AFTER THE WHIRLWIND.

St. Louis feels that she has received the most severe blow of any city of modern times. The situation was not at first realized. When the truth dawned the city was for an instant dazed. But she began to take stock of damages, clear away the wreck, bury the dead and provide for the destitute. Now her purse is open and her face is set to the future.

The centers of greatest destruction were Lafayette Park, Seventh and Rutgar Streets, the Levee in the neighborhood of Chouteau Avenue and East St. Louis near the end of the Eads Bridge. But these were only the centers. The path was not narrow but a broad swath. In places the destruction was as though a mighty hand had grasped buildings, trees and poles and ground them into pieces, then dropped them in heaps or scattered them broadcast.

Trees are uprooted and splintered, poles are snapped and wires are mixed in dire confusion. Roofs have been rolled up and blown away, flues are crumbled and walls are in ruins. Great blocks of stone have been lifted out of place, heavy iron girders are twisted and bent, boats have been blown out of the river and some have been sunk. When the approaches and pier of the Eads Bridge gave way, onlookers thought the end of the world was near.

Residences, street railroads, telephone and lighting companies have suffered more than the main business houses. Our Congregational churches escaped with little injury. Immanuel meeting house can be repaired for less than \$100, Maplewood and Compton Hill for about \$50 each, and the Swedish house for \$200. The old wooden bell tower of the People's Tabernacle was blown into the street. The pavement was injured, but the bell remained sound. A brick gable of the Fountain Park Church, which is in process of erection, was blown out and the basement room, which had been finished and was being used for services, was two inches under water. The loss will fall upon the contractors, but \$300 will repair the damage.

The families connected with the Maplewood Church suffered losses ranging from \$10 to \$300. The situation in Harlem Place was much the same, though the losses were more severe. Reber Place Church escaped, but the husband of one of its members was killed in another part of the city. Compton Hill, with a resident membership of 403, had 52 families or 114 members in houses that were damaged. Thirteen families have moved and nine more should follow their example. One family at least had cyclone insurance to the amount of \$3,000. However great the losses have been the pastor, Dr. G. C. Adams, states that none of the members are seriously crippled.

The Bohemian congregation has been worshipping in the chapel of a German church. That building was seriously injured, with the result that the Bohemian congregation has relinquished the morning service. The windows of the house of Rev. Edmund Wrbitzky,

nestly engaged. Lafayette Park meeting house, wrecked as it is, is a center of distribution. Many of our Congregational women, especially those of Pilgrim Church, are actively engaged.

The season for outings is upon us, but picnics have been given up. Pilgrim Church has paid its picnic fund into the relief treasury. The city schools are suspending their picnics, where possible, and the money is going for the same purpose. St. Louis has felt that she could meet the emergency herself. Yet there is a strong feeling, perhaps the feeling of a majority of the people, expressed by a mass meeting in South St. Louis and by the Congregational Ministers' Meeting, that aid should not only be received from all quarters but encouraged within and without. The local self-respect and independence is splendid, and it will not be injured by the receipt of gifts from the outside world. Con-



DEVASTATION WROUGHT BY THE STORM.

the pastor, were blown out, but no further damage was done.

Turning to sister denominations the situation is worse. The Lafayette Park Presbyterian Church sustains damages of \$10,000 or \$12,000. The pastor's house was blown down and one of his sons injured. The Trinity Lutheran Church will need to construct a new edifice. The Lafayette Park Methodist Episcopal South edifice was damaged to the extent of \$10,000, and about ninety per cent. of the membership is in roofless houses. St. Paul's German building was totally destroyed. Compton Heights Christian meeting house was damaged to the amount of \$1,500, and the Lafayette Park Baptist Church will require \$6,000 to repair their house. The roof of Mt. Calvary Episcopal was lifted and crashed down upon the building, carrying everything with it. Beside this the Church of the Unity, St. John's Episcopal, the Church of the Holy Angels, the First German Presbyterian, St. Vincent's and others were more or less wrecked or destroyed.

The Provident Association, the St. Vincent De Paul Society, the South Broadway Merchants, the Hebrew Association and other bodies are organized in connection with a committee of the Merchants' Exchange, of which Rev. W. W. Boyd, D. D., pastor of the Second Baptist Church, is chairman. Large quantities of new and partly worn clothing and furniture are being collected and distributed. The relief fund is approaching \$200,000. Private charity is also doing large and effective work. The heart of the city has been thoroughly moved. The churches are ear-

tributions from Chicago, Philadelphia, New York and other cities are already acknowledged.

A movement is also on foot to establish the Emergency Relief Association of St. Louis, the object being to provide a fund from which loans may be made to persons unable to build or repair their houses. Second deeds of trust are to be taken. No commissions will be charged and no interest for the first three months. After that time interest will be charged at the rate of four per cent. Arrangements are to be made for the payment of interest and principal monthly and subscribers will receive back the principal in monthly dividends and ultimately the interest. It is estimated that \$500,000 will be required. No doubt is felt but that it will be secured, for \$75,000 was pledged at once.

The loss of life has not been so great as at first supposed. At present it seems that in St. Louis and East St. Louis together it will not exceed, and probably will fall below, 300. How much property has been destroyed is still and, for a time, must remain, a question. Estimates range from \$10,000,000 to \$50,000,000.

The directors of the City Missionary Society have estimated that the loss of property to the churches under their care is about \$1,000, so that the society is having a sharp struggle to meet its expenses. The St. Louis churches, in their efforts to erect new buildings, maintain the city missionary work and meet various other demands, have been under a strain, and in some quarters the care of their own sufferers is now added and in others men who have not been seriously crippled have lost for

a time their power to give. In general, the churches have taxed themselves to raise money and secure food, clothing and furniture for the victims of the storm. The directors feel that the work of repair will fall upon the society and they will welcome contributions for that purpose from friends both East and West. Checks may be sent to Lewis E. Snow, treasurer, 111 North Third Street, St. Louis.

A careful canvass is now being made to find those who need help and cannot bring themselves to ask for it. Money is still coming to the relief treasury. The fund stood, June 12, at \$231,284 and East St. Louis fund at \$43,810. Some of the relief stations have been closed, but loads of clothing and furniture are being gathered and sent to headquarters or direct to families who are in need. J. P. O.

#### THE VERMONT GENERAL CONVENTION.

Among the lovely spots on earth must be reckoned the villages among the Vermont hills in early June. Bradford, with its one, wide, wandering street, bordered by maples, the air perfumed by the honey-locust, its costly library and public school buildings, the gift of Mr. Woods, its pleasant homes and open-hearted people was worthy of the State and the occasion, June 9-11, when Vermont Congregationalists met for their 101st annual meeting.

The president, Rev. E. T. Fairbanks, launched the sessions on a high level at the opening service, showing that while only a few of the meetings were specifically prayer meetings, the spirit of prayer would pervade each hour.

The convention sermon by Rev. V. M. Hardy of Randolph was a strong and uplifting presentation of The Principles of Self-Abnegating Service, based on Luke 22:27. He found illustrations of the principle in nature, in the thinking of the worlds, in the working of God. The communion service was conducted by Rev. Messrs. J. K. Williams of Peacham and S. N. Jackson of Barre. An innovation this year was an early morning prayer meeting at six o'clock. The attendance was not large but those who made their way thither through the pouring rain were well repaid.

The first hour of Wednesday's session was given to the report of the churches through Principal J. M. Comstock of Chelsea, who has the gift of making dry statistics blossom like the rose. The number of churches is 204, one having been added during the year, a Swedish church at Brattleboro. The church members number 21,553, the largest in fifty years, the number of removals being noticeably less. The number of families is 16,330, the largest number ever reported in connection with our churches. More remarkable still in this year of financial depression, the benevolences reached the highest point yet attained, \$58,697, much of this being on account of the General Howard Roll of Honor.

The Domestic Missionary Society reported a year of aggressive work and no debt. For home missions \$25,000 were raised, of which \$9,400 were used in the State. Persistent toil in discouraging fields is bearing fruit. Danby with six members has added forty-five. Vershire has added thirty-one, more than doubling its membership. Two fields, where union houses of worship had been abandoned by other denominations, have been entered by our young women evangelists. Sunday schools and Endeavor Societies have been formed and in one place the people desire to form a church with one of the young women as pastor. Fifteen young women have been employed at different times during the year and their work has been fruitful.

Wednesday afternoon the convention listened to a scholarly statement of Essential Christian Doctrines by Dr. A. H. Heath of St. Johnsbury. A discussion of Practical Christian Citizenship followed, with papers by Messrs. W. B. Howe of Burlington, representing the press, F. W. Baldwin of Barton, rep-

resenting the bar, N. G. Williams of Bellows Falls, representing manufacturing interests, treating the Creation of Public Sentiment, The Enactment and The Enforcement of Law. Missions formed the subject for Wednesday evening, with addresses by Rev. Messrs. M. L. Severance, H. L. Bailey and Dr. E. B. Webb.

The question of a home for aged ministers came before the convention, and a committee of five laymen was appointed to consider the offer of a valuable property in Burlington for that purpose. The committee on *The Vermont Chronicle* reported a change in form, reduction in price, the introduction of new departments and a purpose to make the paper more than ever in its seventy-one years of history an exponent of the life of our churches. Rev. Frank F. Lewis is to have editorial supervision.

The Woman's Home Missionary Union held its sessions on Tuesday. Addresses were given by Misses Mitchell and Emerson, Rev. R. A. Rowley and Mrs. Ida Woodbury. Mrs. W. J. Van Patten is the new president. F. F. L.

#### CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland North Conference met at New Gloucester, June 9, 10. The sermons were by Rev. A. S. Hole and Rev. E. M. Cousins. The topics were The Limitations and Efficiency of Prayer, Use of the Bible, Influence and Leadership of the Church in the Community, Can Our Conference Be Made More Profitable? The Greatest Needs of the Local Churches, What Truths Need Emphasis in the Preaching of Today?

Oxford Conference met at Oxford. The sermon at the communion service was by Rev. Israel Jordan. Topics were Duty of the Churches Towards Missionary Movements of the Day, Are Not Christians Largely Responsible for Sabbath Desecration? What Truths Need Most Emphasis Today? Popular Amusements and the Attitude of the Church Towards Them and Towards the Reforms of the Day, Result of Neglect of Sunday School and Prayer Meetings, Is the Church Declining in Spiritual Power? Are Our Endeavorers Loyal to the Church?

N. H.—Hillsboro Conference meeting in Goffstown, June 9, 10, discussed Conditions and Obligations of Church Membership, Some Present Significant Theological Tendencies in Orthodox Congregationalism, Beauty as Related to Religion, How Best Promote the Growth of Our Churches.

The Merrimack County Conference met in Barnstead, June 9. The topics were: How Can Our Churches Accomplish More Effective Work at Home and Abroad? Christian Endeavor, The Sunday School, How Quicken Spiritual Interest in the Churches of the Conference and among the Young People.

Stratford County Conference at its meeting, June 9, listened to a sermon by Rev. W. B. Allis and an illustrated lecture by Dr. G. E. Hall. The C. C. B. S. and the C. S. S. and P. S. were represented by Secretaries Hood and Marsh.

N. Y.—The annual meeting of the Black River and St. Lawrence Association occurred at Massena June 9, 10. A great rain reduced the attendance, but the interest was excellent. Rev. G. F. Chipperfield of Malone delivered a rare sermon. The addresses were, The Christian Message in Ian Maclaren's Literary Works, The Country Church, The Old and New Woman, The Armenian Missionary Work and Present Distress and The A. M. A. Cause.

D. C.—The Washington Conference met in Herndon, Va., June 9. Eleven churches were represented. Reports showed additions to all during the last quarter, while two churches during the past year have become self-supporting and three have begun building. The topics were: What Is Encouraging in the Reports, What Is Humiliating, Causes for Gratitude, The Bible Club for Regular Sabbath School Teachers, The Normal Class for Substitute and Prospective Teachers, The Desirability of the Mammoth Annual Conventions of Christian Endeavor.

MINN.—Western Conference met at Sleepy Eye, June 9, 10. The conference is the smallest in the State. Several of the churches were without pastors, so that the attendance of ministers was small. It was an excellent meeting, however, the topics being: The Sunday School as an Evangelizing Agency, Conditions of Entrance into the Church, Do Missions Pay? Missionary Work in the South, Sunday School Work and National Evangelization. Rev. G. M. Morrison preached the sermon. The propriety of uniting with a neighboring conference was decided in the negative.

NEB.—The Columbus Association, which was the last one in the series of local associations for the State, held its annual session in Albion, June 2-4. The pastor, Rev. L. H. Stoughton, had interested his people in the meeting and the local attendance was good. An address on Congregationalism was given by Rev. A. J. Rogers. Church Organization, Teaching the Principles of Congregationalism, Uniting With Others in Moral Reform Efforts, The Prayer Meeting, Sunday School Work and Christian Education were topics happily presented. Gates College and Home Missions were on the program. During the woman's hour Foreign and Home Work were represented. The reports of the churches showed progress, and only two are pastorless.

#### CLUBS.

MASS.—The Worcester Club held its 20th annual festival, June 8, with one of the largest gatherings in its history. Dr. Archibald McCullagh presided, and in accordance with the custom at the June meeting representatives of the other denominations were among the invited guests. Dr. Arthur Little gave an address on The Leadership for the Hour, and Dr. A. H. Bradford of Montclair, N. J., on The Latest from Japan. Music was furnished by a male quartet from Boston.

CAL.—The San Francisco Club held the second meeting of the year with the church in Alameda, Rev. W. W. Scudder, pastor. About 70 persons were present. Several 10 minute speeches were made on the general theme, The Work of Men in Our Churches. Resolutions were passed heartily indorsing the Brotherhood of Andrew and Philip as an organization especially adapted for men's work among men.

#### NEW ENGLAND.

##### Massachusetts.

CHELSEA.—Central. The Visitor this month notes the fact that this year will be memorable for the wiping out of the entire indebtedness of the church, a result which was never before accomplished here. The last payment on a long-standing mortgage is provided for. A friend generously offered to pay one-quarter of the indebtedness and the same proportion of any sum which might be raised for needed repairs. The debt amounted to \$5,500. The church rejoices in the prospect of burning the mortgage.

ROWLEY.—First receives from David E. Smith, a prominent townsman, a \$2,000 organ, to be known as the Smith memorial organ. The donor has also arranged to build a public library for the town, additional to various other public gifts.

SHIRLEY.—The 14 persons received to membership June 7, 12 on confession, are the largest accession which ever occurred at one time in the history of the church. Rev. Joseph Torrey is pastor.

WORCESTER.—Bethany has voted its pastor, Rev. A. G. Todd, two weeks' additional vacation, and the C. E. Society has presented him with a sum of money to help make it more profitable.—The Y. W. C. A. opened its summer home at Princeton last week. Dr. Archibald McCullagh and Rev. C. A. White were speakers and over 100 persons attended. The home is situated at the base of Wachusett Mountain, will accommodate 25 persons and is the gift of E. A. Goodnow. Through July and August it will be open to any business or working woman, and is not restricted to members. The terms are \$3 per week.

SPRINGFIELD.—Children's Day was generally observed in the churches of the city last Sunday.—Hope followed its usual custom of presenting covenant Bibles to children baptized in the church in infancy who have reached the age of seven years. There were four recipients. The evening was devoted to Sunday school exercises. This church has one of the most perfectly graded schools in this vicinity. The departments range from primary to normal, each year graduation exercises are held and in the upper grades diplomas are given. B. L. Bragg, the superintendent, is an enthusiast in Sunday school work, although one of the busiest of the business men of the city.—Olivet celebrates the anniversary of the formation of its Sunday school every Children's Day. This year was the 63d observance. The whole day was given over to the school.—North observed the 119th anniversary of the adoption of the American flag as the national emblem in connection with its children's exercises. Dept. Commander W. P. Derby of the Grand Army made the address of the occasion. Rev. Samuel Frender, formerly a Jewish rabbi but now a Congregational minister, gave an interesting talk last week at the prayer meeting on The Hebrews of Today, showing articles used in the Jewish synagogues.—Eastern Avenue Sunday school promoted two classes from the primary to the intermediate



department, each scholar receiving a certificate signed by the pastor, superintendent and primary superintendent.—*First* held anniversary exercises at the regular Sunday school hour and devoted the evening to a Children's Day concert. The meetings are still held in Court Square Theater.—*St. John's* furnished quite an elaborate program of music, recitations and remarks.—*South* gave up the usual vesper service to the children, and the primary pupils had a prominent part in the exercises. Dr. P. S. Moxom preached to the little folks in the morning.

**WEST SPRINGFIELD.**—*Park Street* has finally settled the difficulty concerning the calling of a pastor. The two parties have agreed to hire Rev. A. E. Fitch of Utica, N. Y., to perform pastoral duties for one year, at the end of which time, if agreeable, a call will be extended. A subscription paper now in circulation has about \$1,900 pledged toward the expenses of the church.

**PERU.**—The new church edifice on Peru Hill, which has been erected on the site of the old meeting house destroyed by fire over a year ago, was formally dedicated June 10. The services were in charge of Rev. E. L. Clark of Hinsdale, who for several years has been acting pastor of the church. The structure is 60 x 50 feet in dimension, seating 300 persons and cost \$4,000, all of which has been paid, leaving \$20 in the treasury. A fine communion service and table vase were presented by the Frissell brothers of Hinsdale in memory of their father and mother. The organ, bell, pulpit and furniture were also donated. Greetings were given by Rev. G. W. Adams of Dalton. Rev. Dr. W. V. W. Davis of Pittsfield preached the dedicatory sermon. The church is now entirely free from debt.

#### Maine.

**WATERVILLE.**—The Maine Branch W. B. M. held its 23d annual meeting June 11. The program consisted of addresses, reports and the topics: The Best Method to Advance the Work in Country Churches, Missionary Literature, The Need for Junior Work in Maine. There was a question box and a parliamentary drill. In the evening addresses were made by Miss Charlotte P. Sibley and Miss Kate G. Lamson.

**WARREN.**—Rev. E. R. Stearns has closed his labors at New Vineyard and begins work here this month. This change, with the recent departure of Rev. W. W. Ranney from Phillips to Park Church, Hartford, Ct., leaves but one of the five original members of the Andover Band with the churches to which these young men went four years ago.

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**MILWAUKEE.**—The churches have suffered in attendance from the strike during the last six weeks. The strike is now over, but is not declared off. A few antiquated buses are still running and the boycott still considerably affects business. Rev. G. H. Ide and Dr. Judson Titaworth have preached earnest sermons to the strikers, counseling moderation and condemning the boycott.—*Plymouth* and *Grand Avenue* churches will hold union services during July and August, the former being closed in July, and the latter in August. Dr. Titaworth has not entirely recovered from his illness and will spend July with his family on the Brule River in the woods of Douglas Co.—*Pilgrim* dedicated its basement June 11, with a banquet, music, exercises by the children and speeches by the city pastors. The work of excavating and transforming the cellar into a beautiful hall was done by the Boys' Brigade, which will use the room for drilling.

**BELOIT.**—Sec. J. E. Roy conducted a successful A. M. A. Field Day with the two Congregational churches, June 7. He was accompanied by Rev. Messrs. W. G. Olinger of Kentucky, Spencer Snell of Alabama and Miss Dora B. Dodge of South Dakota.—*Second.* Thirty members were received June 7—the largest accession upon confession with one exception in the history of the church.

**WAUKESHA.**—Rev. J. A. Blaisdell has closed a successful pastorate of four years and has begun labor in his new field in Olivet, Mich. Rev. C. W. Camp, a former pastor, will supply for the present.

#### THE WEST.

##### Missouri.

**AURORA.**—At the first communion with this church eight persons were received to membership. Improvements have been made on the property, and a noticeable increase of attendance and interest is seen in the services.

##### Iowa.

**BUFFALO CENTER.**—Evangelist N. L. Packard is acting pastor at this point, and with the help of Evangelist Corder a great work has been done. Although this is a new town of less than 500 persons, about 150 have given evidence of conversion, most of the leading business men being among the number. The church has been weak but will now have new strength. The membership of 15 will probably be nearly quadrupled. The town has never been so stirred as at this time. Mr. Corder has the power of reaching men and setting Christians to work.

**CHEROKEE.**—Union evangelistic meetings have been held here for the past three weeks under the lead of M. B. Williams. They have been of spiritual power, resulting in about 400 conversions thus far. Mr. Williams was assisted by

a time their power to give. In general, the churches have taxed themselves to raise money and secure food, clothing and furniture for the victims of the storm. The directors feel that the work of repair will fall upon the society and they will welcome contributions for that purpose from friends both East and West. Checks may be sent to Lewis E. Snow, treasurer, 111 North Third Street, St. Louis.

A careful canvass is now being made to find those who need help and cannot bring themselves to ask for it. Money is still coming to the relief treasury. The fund stood, June 12, at \$231,284 and East St. Louis fund at \$43,810. Some of the relief stations have been closed, but loads of clothing and furniture are being gathered and sent to headquarters or direct to families who are in need. J. P. O.

#### THE VERMONT GENERAL CONVENTION.

Among the lovely spots on earth must be reckoned the villages among the Vermont hills in early June. Bradford, with its one, wide, wandering street, bordered by maples, the air perfumed by the honey-locust, its costly library and public school buildings, the gift of Mr. Woods, its pleasant homes and open-hearted people was worthy of the State and the occasion, June 9-11, when Vermont Congregationalists met for their 101st annual meeting.

The president, Rev. E. T. Fairbanks, launched the sessions on a high level at the opening service, showing that while only a few of the meetings were specifically prayer meetings, the spirit of prayer would pervade each hour.

The convention sermon by Rev. V. M. Hardy of Randolph was a strong and uplifting presentation of The Principles of Self-Abnegating Service, based on Luke 22:27. He found illustrations of the principle in nature, in the thinking of the worlds, in the working of God. The communion service was conducted by Rev. Messrs. J. K. Williams of Peacham and S. N. Jackson of Barre. An innovation this year was an early morning prayer meeting at six o'clock. The attendance was not large but those who made their way thither through the pouring rain were well repaid.

The first hour of Wednesday's session was given to the report of the churches through Principal J. M. Comstock of Chelsea, who has the gift of making dry statistics blossom like the rose. The number of churches is 204, one having been added during the year, a Swedish church at Brattleboro. The church members number 21,553, the largest in fifty years, the number of removals being noticeably less. The number of families is 16,330, the largest number ever reported in connection with our churches. More remarkable still in this year of financial depression, the benevolences reached the highest point yet attained, \$58,697, much of this being on account of the General Howard Roll of Honor.

The Domestic Missionary Society reported a year of aggressive work and no debt. For home missions \$25,000 were raised, of which \$9,400 were used in the State. Persistent toil in discouraging fields is bearing fruit. Danby with six members has added forty-five. Vershire has added thirty-one, more than doubling its membership. Two fields, where union houses of worship had been abandoned by other denominations, have been entered by our young women evangelists. Sunday schools and Endeavor Societies have been formed and in one place the people desire to form a church with one of the young women as pastor. Fifteen young women have been employed at different times during the year and their work has been fruitful.

Wednesday afternoon the convention listened to a scholarly statement of Essential Christian Doctrines by Dr. A. H. Heath of St. Johnsbury. A discussion of Practical Christian Citizenship followed, with papers by Messrs. W. B. Howe of Burlington, representing the press, F. W. Baldwin of Barton, rep-

resenting the bar, N. G. Williams of Bellows Falls, representing manufacturing interests, treating the Creation of Public Sentiment, The Enactment and The Enforcement of Law. Missions formed the subject for Wednesday evening, with addresses by Rev. Messrs. M. L. Severance, H. L. Bailey and Dr. E. B. Webb.

The question of a home for aged ministers came before the convention, and a committee of five laymen was appointed to consider the offer of a valuable property in Burlington for that purpose. The committee on *The Vermont Chronicle* reported a change in form, reduction in price, the introduction of new departments and a purpose to make the paper more than ever in its seventy-one years of history an exponent of the life of our churches. Rev. Frank F. Lewis is to have editorial supervision.

The Woman's Home Missionary Union held its sessions on Tuesday. Addresses were given by Misses Mitchell and Emerson, Rev. R. A. Rowley and Mrs. Ida Woodbury. Mrs. W. J. Van Patten is the new president. F. F. L.

#### CONFERENCES AND ASSOCIATIONS.

ME.—Cumberland North Conference met at New Gloucester, June 9, 10. The sermons were by Rev. A. S. Bole and Rev. E. M. Cousins. The topics were The Limitations and Efficiency of Prayer, Use of the Bible, Influence and Leadership of the Church in the Community, Can Our Conference Be Made More Profitable? The Greatest Needs of the Local Churches, What Truths Need Emphasis in the Preaching of Today?

Oxford Conference met at Oxford. The sermon at the communion service was by Rev. Israel Jordan. Topics were Duty of the Churches Towards Missionary Movements of the Day, Are Not Christians Largely Responsible for Sabbath Desecration? What Truths Need Most Emphasis Today? Popular Amusements and the Attitude of the Church Towards Them and Towards the Reforms of the Day, Result of Neglect of Sunday School and Prayer Meetings, Is the Church Declining in Spiritual Power? Are Our Endeavorers Loyal to the Church?

N. H.—Hillsboro Conference meeting in Goffstown, June 9, 10, discussed Conditions and Obligations of Church Membership, Some Present Significant Theological Tendencies in Orthodox Congregationalism, Beauty as Related to Religion, How Best Promote the Growth of Our Churches.

The Merrimac County Conference met in Barnstead, June 9. The topics were: How Can Our Churches Accomplish More Effective Work at Home and Abroad? Christian Endeavor, The Sunday School, How Quicken Spiritual Interest in the Churches of the Conference and among the Young People.

Stratford County Conference at its meeting, June 9, listened to a sermon by Rev. W. B. Allis and an illustrated lecture by Dr. G. E. Hall. The C. C. B. S. and the C. S. S. and P. S. were represented by Secretaries Hood and Marsh.

N. Y.—The annual meeting of the Black River and St. Lawrence Association occurred at Massena June 9, 10. A great rain reduced the attendance, but the interest was excellent. Rev. G. F. Chipperfield of Malone delivered a rare sermon. The addresses were, The Christian Message in Ian MacLaren's Literary Works, The Country Church, The Old and New Woman, The Armenian Missionary Work and Present Distress and The A. M. A. Cause.

D. C.—The Washington Conference met in Herndon, Va., June 9. Eleven churches were represented. Reports showed additions to all during the last quarter, while two churches during the past year have become self-supporting and three have begun building. The topics were: What Is Encouraging in the Reports, What Is Humiliating, Causes for Gratitude, The Bible Club for Regular Sabbath School Teachers, The Normal Class for Substitute and Prospective Teachers, The Desirability of the Mammoth Annual Conventions of Christian Endeavor.

MINN.—Western Conference met at Sleepy Eye, June 9, 10. The conference is the smallest in the State. Several of the churches were without pastors, so that the attendance of ministers was small. It was an excellent meeting, however, the topics being: The Sunday School as an Evangelizing Agency, Conditions of Entrance into the Church, Do Missions Pay? Missionary Work in the South, Sunday School Work and National Evangelization. Rev. G. M. Morrison preached the sermon. The propriety of uniting with a neighboring conference was decided in the negative.

NEB.—The Columbus Association, which was the last one in the series of local associations for the State, held its annual session in Albion, June 2-4. The pastor, Rev. L. H. Stoughton, had interested his people in the meeting and the local attendance was good. An address on Congregationalism was given by Rev. A. J. Rogers. Church Organization, Teaching the Principles of Congregationalism, Uniting With Others in Moral Reform Efforts, The Prayer Meeting, Sunday School Work and Christian Education were topics happily presented. Gates College and Home Missions were on the program. During the woman's hour Foreign and Home Work were represented. The reports of the churches showed progress, and only two are pastorless.

#### CLUBS.

MASS.—The Worcester Club held its 20th annual festival, June 8, with one of the largest gatherings in its history. Dr. Archibald McCullagh presided, and in accordance with the custom at the June meeting representatives of the other denominations were among the invited guests. Dr. Arthur Little gave an address on the Leadership for the Hour, and Dr. A. H. Bradford of Montclair, N. J., on The Latest from Japan. Music was furnished by a male quartet from Boston.

CAL.—The San Francisco Club held the second meeting of the year with the church in Alameda, Rev. W. W. Scudder, pastor. About 70 persons were present. Several 10 minute speeches were made on the general theme, The Work of Men in Our Churches. Resolutions were passed heartily indorsing the Brotherhood of Andrew and Philip as an organization especially adapted for men's work among men.

#### NEW ENGLAND. Massachusetts.

CHELSEA.—Central. The *Visitor* this month notes the fact that this year will be memorable for the wiping out of the entire indebtedness of the church, a result which was never before accomplished here. The last payment on a long-standing mortgage is provided for. A friend generously offered to pay one-quarter of the indebtedness and the same proportion of any sum which might be raised for needed repairs. The debt amounted to \$5,500. The church rejoices in the prospect of burning the mortgage.

ROWLEY.—First receives from David E. Smith, a prominent townsman, a \$2,000 organ, to be known as the Smith memorial organ. The donor has also arranged to build a public library for the town, additional to various other public gifts.

SHIRLEY.—The 14 persons received to membership June 7, 12 on confession, are the largest accession which ever occurred at one time in the history of the church. Rev. Joseph Torrey is pastor.

WORCESTER.—Bethany has voted its pastor, Rev. A. G. Todd, two weeks' additional vacation, and the C. E. Society has presented him with a sum of money to help make it more profitable.—The Y. W. C. A. opened its summer home at Princeton last week. Dr. Archibald McCullagh and Rev. C. A. White were speakers and over 100 persons attended. The home is situated at the base of Wachusett Mountain, will accommodate 25 persons and is the gift of E. A. Goodnow. Through July and August it will be open to any business or working woman, and is not restricted to members. The terms are \$3 per week.

SPRINGFIELD.—Children's Day was generally observed in the churches of the city last Sunday.—Hope followed its usual custom of presenting covenant Bibles to children baptized in the church in infancy who have reached the age of seven years. There were four recipients. The evening was devoted to Sunday school exercises. This church has one of the most perfectly graded schools in this vicinity. The departments range from primary to normal, each year graduation exercises are held and in the upper grades diplomas are given. B. L. Bragg, the superintendent, is an enthusiast in Sunday school work, although one of the busiest of the business men of the city.—Olivet celebrates the anniversary of the formation of its Sunday school every Children's Day. This year was the 63d observance. The whole day was given over to the school.—North observed the 119th anniversary of the adoption of the American flag as the national emblem in connection with its children's exercises. Dept. Commander W. P. Derby of the Grand Army made the address of the occasion. Rev. Samuel Freuder, formerly a Jewish rabbi but now a Congregational minister, gave an interesting talk last week at the prayer meeting on The Hebrews of Today, showing articles used in the Jewish synagogues.—Eastern Avenue Sunday school promoted two classes from the primary to the intermediate



department, each scholar receiving a certificate signed by the pastor, superintendent and primary superintendent.—*First* held anniversary exercises at the regular Sunday school hour and devoted the evening to a Children's Day concert. The meetings are still held in Court Square Theater.—*St. John's* furnished quite an elaborate program of music, recitations and remarks.—*South* gave up the usual vesper service to the children, and the primary pupils had a prominent part in the exercises. Dr. P. S. Moxom preached to the little folks in the morning.

**WEST SPRINGFIELD.**—*Park Street* has finally settled the difficulty concerning the calling of a pastor. The two parties have agreed to hire Rev. A. E. Fitch of Utica, N. Y., to perform pastoral duties for one year, at the end of which time, if agreeable, a call will be extended. A subscription paper now in circulation has about \$1,900 pledged toward the expenses of the church.

**PERU.**—The new church edifice on Peru Hill, which has been erected on the site of the old meeting house destroyed by fire over a year ago, was formally dedicated June 10. The services were in charge of Rev. E. L. Clark of Hinsdale, who for several years has been acting pastor of the church. The structure is 60 x 50 feet in dimension, seating 300 persons and cost \$4,000, all of which has been paid, leaving \$20 in the treasury. A fine communion service and table vase were presented by the Frisell brothers of Hinsdale in memory of their father and mother. The organ, bell, pulpit and furniture were also donated. Greetings were given by Rev. G. W. Adams of Dalton. Rev. Dr. W. V. W. Davis of Pittsfield preached the dedicatory sermon. The church is now entirely free from debt.

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The church at Lake Odessa has provided for \$500 of the indebtedness on their church building.—The recently organized church at Conklin is planning to erect a house of worship during the summer.

#### Wisconsin.

**MILWAUKEE.**—The churches have suffered in attendance from the strike during the last six weeks. The strike is now over, but is not declared off. A few antiquated busses are still running and the boycott still considerably affects business. Rev. G. H. Ide and Dr. Judson Titaworth have preached earnest sermons to the strikers, counseling moderation and condemning the boycott.—*Plymouth* and *Grand Avenue* churches will hold union services during July and August, the former being closed in July, and the latter in August. Dr. Titaworth has not entirely recovered from his illness and will spend July with his family on the Brule River in the woods of Douglas Co.—*Pilgrim* dedicated its basement June 11, with a banquet, music, exercises by the children and speeches by the city pastors. The work of excavating and transforming the cellar into a beautiful hall was done by the Boys' Brigade, which will use the room for drilling.

**BELOIT.**—Sec. J. E. Roy conducted a successful A. M. A. Field Day with the two Congregational churches, June 7. He was accompanied by Rev. Messrs. W. G. Olinger of Kentucky, Spencer Snell of Alabama and Miss Dora B. Dodge of South Dakota.—*Second.* Thirty members were received June 7—the largest accession upon confession with one exception in the history of the church.

**WAUKESHA.**—Rev. J. A. Blaisdell has closed a successful pastorate of four years and has begun labor in his new field in Olivet, Mich. Rev. C. W. Camp, a former pastor, will supply for the present.

#### THE WEST.

##### Missouri.

**AURORA.**—At the first communion with this church eight persons were received to membership. Improvements have been made on the property, and a noticeable increase of attendance and interest is seen in the services.

##### Iowa.

**BUFFALO CENTER.**—Evangelist N. L. Packard is acting pastor at this point, and with the help of Evangelist Cordner a great work has been done. Although this is a new town of less than 800 persons, about 150 have given evidence of conversion, most of the leading business men being among the number. The church has been weak but will now have new strength. The membership of 15 will probably be nearly quadrupled. The town has never been so stirred as at this time. Mr. Cordner has the power of reaching men and setting Christians to work.

**CHEROKEE.**—Union evangelistic meetings have been held here for the past three weeks under the lead of M. B. Williams. They have been of spiritual power, resulting in about 400 conversions thus far. Mr. Williams was assisted by

Charles Alexander, a singer, and laterally by Billy Sunday of baseball fame. The churches have received a spiritual impulse, and young men and women, as well as heads of families, have come to Christ.

**CHARLES CITY.**—This church has organized a Boys' Brigade, which, with the company at Nashua, forms the First Battalion of Third Iowa Regiment, with Dr. H. C. Scottford as colonel. Rev. C. C. Otis is president of his company and is doing good work for his church.

**BLAIRSBURG.**—This five-year-old church of 97 members is the only one in a thriving railway village. The congregations and Sunday school so crowd the building that a new house of worship has become a necessity. The initial steps will be taken at once. Rev. A. W. Moore is pastor.

**ALGONA.**—Rev. C. E. Sinclair received 53 members into the church May 31, 37 of them coming as the result of special meetings conducted by Evangelist Cordner. Others will be added later.

#### Minnesota.

**ST. PAUL.**—*Pacific.* The proposition to unite with the Arlington Hill Presbyterian Church has fallen through. The suggestion came from that church to unite upon a Congregational basis. Pacific accepted the offer, raised the money necessary to move the building according to terms of agreement, upon which the Presbyterian church declined to carry out the agreement, having used the proposed union as a leverage for obtaining money from the Presbyterians for the erection of a new house of worship which is desired. Pacific Church will go on its way and do its work faithfully and effectively as it has done in the past.

**FARIBAULT.**—*First.* The 40th anniversary of the organization of the church occurred May 31. The house was beautifully decorated, music was furnished by an old settlers' choir and the pastor, Rev. G. S. Ricker, preached on Forty Years of Progress. The church has one member over 90, another over 87, two over 80 and nearly a score over 70. More than 1,000 persons have been members of the church, and the present membership is 362. The 40th anniversary of the Sunday school was observed June 7, with the principal address by Hon. R. A. Mott, who has been superintendent the larger part of the time.

**ORTONVILLE.**—The Sunday school has grown since the coming of Pastor G. W. Shaw, and congregations have been good. Old debts are being paid; a new parsonage built, and the next step will be to erect a suitable house of worship, present accommodations being too small.

**SLEEPY EYE.**—Rev. William Blackwell has completed a pastorate of four years, and the church will not listen to the suggestion of any change. The church building has been enlarged and renovated, and the membership and congregations have increased.

**NEW ULM.**—The church is pastorless while an old debt is being paid, but was supplied June 7 by Rev. William Oehler of People's Church (German), St. Paul. It is hoped that a minister will be secured in the near future.

#### Kansas.

**FREDONIA.**—A ministerial retreat was held June 9-11, conducted by Evangelist Veazie, at which the central theme was The Work of the Kingdom, considered under the heads: Its Pentecost, Scope, Consummation, Organization, Devotion.

#### Nebraska.

**CHADRON.**—The church made the month of May a period of personal work. At the first prayer meeting in June interesting and encouraging reports were made, and the church voted to make the prayer meeting a special feature for the month of June. The pastor, Rev. A. E. Ricker, has succeeded in reviving the work at Flag Butte, a country appointment 10 miles distant. That church now has a membership of 17.

**LINCOLN.**—*Vine Street.* Rev. A. F. Newell started June 1 on a two months' vacation, which will include bicycle tours through England and Scotland and a visit to the continent. His pulpit will be supplied during June by Rev. A. V. House of New Salem, Mass., a graduate of Doane College, who will visit his mother at Crete.

**PALISADE.**—The new organ is of great assistance in the public service and is highly appreciated. The pastor, Rev. T. C. Moffatt, continues his work at Hayes Center, also with the Hayes County First Church, which now holds its services at the Koonitz schoolhouse, three miles west of the place formerly occupied.

**HOWELL.**—The church has renovated and painted its house of worship. There is increasing interest in the Sunday school and in the other departments of work.

#### Utah.

**SALT LAKE CITY.**—*Phillips.* Rev. D. W. Bartlett's resignation took effect June 1. He and his family departed the last of April for their new home in Los Angeles, Cal.—*First.* Rev. C. T. Brown, together with his family, is taking a rest of two months in the East. Dr. Holman of Minneapolis is supplying the church acceptably.—Rev. W. S. Hawkes, superintendent of home missions, and his family have gone to New England to spend three months, seeking rest and strength.

**PROVO.**—Rev. Mr. Mead has purchased a covered wagon and makes good use of it in the cause of the church. At the time of the recent C. E. Convention he drove to Salt Lake with a load of young people.

#### PACIFIC COAST.

##### California.

**SAN FRANCISCO.**—A Missionary Dream was a recent subject at the Monday Club. Rev. W. P. Hardy, in opening the discussion, emphasized the importance of the strong helping the weak—the larger churches serving the smaller, not only in gifts but in practical service.

**DECATO.**—Until recently this was the only town in Alameda County without a church edifice. Through the indefatigable labors of Rev. F. H. Maar of Niles a neat little building is now approaching completion. Several C. E. Societies are extending a helping hand.

**SACRAMENTO.**—So successful have been the labors of Dr. and Mrs. Hoyt in their year and a half here that the building of a new edifice is under discussion.

Mrs. Mary E. Logan, a missionary on Ruk, one of the Caroline Islands, for many years, is about to return for future labors, though it was there that she lost her husband. She soon sails for Honolulu, to sail thence on the Morning Star.

##### Washington.

**SNOHOMISH.**—This church, Rev. W. C. Merritt, pastor, held its sixth anniversary June 4. It was expected that at this birthday occasion an effort would be made to extinguish the debt to the C. C. B. S. by raising the money for the last payment, \$350, on a loan of \$1,500, the society having agreed to transfer \$250 over to the grant if this was done. Before the day of this meeting, through the special efforts of both church and pastor, not only had this sum been provided, but nearly \$100 more, which enables the church to cancel every dollar of indebtedness of every kind. If any doubts ever existed as to the right of this church to have been gathered or to exist, the record of these six years banishes them entirely. Organized with 11 members, it has received during the four years of the present pastorate 112 members on confession and 64 by letter, a total of 186. It has a Sunday school of over 200. Superintendent Greene of the C. S. S. and P. S., who was moderator of the organizing council, and two lay delegates are the only members of that council now in the State. This "remnant" of that body were present on this anniversary occasion.

**WALLA WALLA.**—*First.* During the absence of the pastor, Rev. E. L. Smith, to whom has been given a three months' vacation, Messrs. Holdredge and Dixon, the evangelists, are in charge doing faithful work. They have arranged for three classes in Bible study, one of which is to take a general course of the whole Bible, another to study prophecy and the other the Sunday school lessons. One class meets for an hour each day, the others weekly through the summer. This is the oldest Congregational church in the State, having been gathered in 1864. It still worships in the old building, but new and larger accommodations are planned. The new location has already been agreed upon and arrangements made for its purchase.

**DAYTON.**—This church is doing good steady work under the care of Rev. F. B. Doane. It has suffered some from removals, but the accessions of some persons having large influence in the community have enabled it to more than hold its own.

#### WEEKLY REGISTER.

##### Calls.

ARTHUR, Chas. M., to Weston, Ct.  
BARBER, Amzi D., Castalia, O., to Madison. Accepts, to begin work July 5.  
CHEVIE, E. C., to Lake Park and Andubon, Minn.  
COCHRAN, Wm., Frankfort, Mich., to Big Rapids. Accepts.  
DASCOMB, Harry N., Chicago Sem., to W. Pullman, Ill. Accepts, and has begun work.  
EGGLESTON, F. O., to Aurora, O.  
ESTABROOK, Frank J., Charlevoix, Mich., to Vermontville. Accepts.  
FROST, M. A., Chicago Sem., to Shaw and Sublette, Ill. Accepts.  
GOODRICH, Chas. C., to Plymouth Ch., Springfield, Ill.  
HALL, Mrs. George C., wife of the late pastor, to Nebraska City, Neb. Accepts.  
HARPER, Thos., accepts call to Newkirk, Okl.  
HARRISON, Norman, to Pleasanton, Arcadia and Gilmore, Mich. Accepts.

HAYWARD, Chas. E., Big Rock, Ill., to E. Fairfield, Vt. Accepts.  
HERRICK, Geo. M., Western Field Sec. C. E. S., to presidency of Washburn College. Accepts.  
LEWIS, Daniel M., Cuyahoga Falls, O., to Alexandria. Accepts.  
MAXWELL, Chas., to assist Rev. J. W. Conard at Ellsworth, Minn. Accepts.  
MURPHY, J. S., Okarche, Okl., to Enid. Accepts.  
ROBBINS, Benson C., Chase, Mich., to Crystal. Accepts.  
ROYCE, Luman, to Mendon, Ill.  
SCOTT, Geo. B., to Merrill, Mich. Accepts.  
SMITH, Albert D., E. Longmeadow, Mass., to Northboro. Accepts.  
SWARTOUT, Edgar P., Fletcher, S. D., to Gann Valley, Duncan and Pleasant Valley. Accepts, with residence at Gann Valley.  
THOMPSON, W. Sherman, accepts call to Cliftondale, Mass.  
WADSWORTH, George, declines call to Buffalo, Wyo.  
WARD, Jno. R., Bloomer, Wis., to Genesee. Accepts.  
WHEELER, Fred'k S., Chicago Sem., to Buffalo, Minn. Accepts.  
WHITTAKER, Jno. H., to Slatersville, R. I. Accepts.

#### Ordinations and Installations.

HARRIS, C. E., o. p. Moorhead, Minn.  
HEFFLER, Geo. H., o. p. South West Harbor, Me., May 23. Sermon, Rev. D. L. Yale; other parts, Rev. Messrs. J. S. Richards, F. W. Barker.  
MACFADIEEN, Robert A., o. p. West Parish Ch., Andover, Mass., June 12. Sermon, Rev. Alexander McKenzie, D. D.; other parts, Rev. Messrs. C. F. Bancroft, F. W. Green and F. R. Shipman, and Profs. E. C. Smyth and J. W. Churchill.  
MCDEVEN, J. D., o. p. Stouffville, Can., May 21. Parts, Rev. Messrs. Jos. Unsworth, T. B. Hyde and Thos. Sims, D. D.  
MUNICH, Wm. J., o. p. and St. John, N. B., June 10. Sermon, Prof. C. A. Beckwith; other parts, Rev. Messrs. Simeon Sikes, Wm. Williams, W. B. Forbush and J. M. Austin.  
PALMER, Miss Alice R., o. p. Wayzata, Minn.  
STOCKWELL, Cyrus K., o. p. Litchfield, Mich., June 2. Sermon, Rev. H. A. Putnam; other parts, Rev. Messrs. J. P. Sanderson, H. S. Robie, J. H. Butler, T. C. Jones, E. T. Branch and I. W. Bell.  
STOUGH, Henry W., o. p. Forest Ave. Branch of First Ch., Oak Park, Ill., June 2. Sermon, Rev. J. W. Field; other parts, Rev. Messrs. P. S. Hulbert, Jas. Tompkins, D. D., H. M. Scott, D. D., and Chas. Reynolds.  
WALLACE, Wm. W., o. p. Bridgewater, Ct., June 11. Sermon, Prof. L. O. Brastow, D. D.; other parts, Rev. Messrs. J. L. R. Wyckoff, C. H. Daniels, D. D., F. A. Johnson.

#### Resignations.

BRIGHT, D. Franklin, Taylor, Neb., to take effect Sept. 1.  
BUTLER, S. Wright, D. D., St. Mary's Avenue Ch., Omaha, Neb.  
COLTON, Alfred E., Patchogue, N. Y.  
EVANS, John C. C., Ballardvale, Mass., to take effect July 1. Called to Ward Hill.  
RADFORD, Walter, Eagle Grove, Io., to take effect Sept. 1.  
ROGERS, Chas. H., Kenosha, Wis.  
ROSE, Chas. G., Wolverine and Rondo, Mich.  
SMITH, Albert D., E. Longmeadow, Mass., to take effect Aug. 1.

#### Dismissals.

MCDEVEN, Wm. T., North Ch., New York, N. Y.

#### Churches Organized.

WHITE HORSE, S. D. (Indian), 2 June, 13 members.

#### Miscellaneous.

BLOMFELD, Stanley F., of Yale Sem., will supply the church at Memphis, Mich., until the opening of the academic year in October.  
CROMER, Jere C., Owosso, Mich., will spend the summer in European travel.  
JONES, Morgan P., Kent, O., will take a tour through England and Wales in his wheel, in July and August. Rev. Owen Jenkins will supply the pulpit during July.  
KNOELL, Jas. R., San Bernardino, Cal., will supply the church at Wayne, Mich., during the summer months.  
POWELL, Everett A., has closed his work at Madison, Minn.  
WALTON, Richard C., and wife, Rogers, Ark., sailed on June 10 for a two months' vacation in Europe.  
WIEDENHOFF, T. William, Wilmamton, Mich., is slowly recovering from a severe illness of nearly two months' duration.

#### ADDITIONS TO THE CHURCHES.

	Conf.	Tot.		Conf.	Tot.
ARKANSAS.			MINNESOTA.		
Rogers,	—	4	Alden,	—	24
Siloam Springs,	1	4	Dawson,	—	6
CALIFORNIA.			Randall,	—	4
Los Angeles,	4	14	NEBRASKA.		
Pentz,	—	6	Lincoln, Plymouth,	—	6
Thermalites,	3	1	Seward,	—	5
Ventura,	2	4	NEW YORK.		
ILLINOIS.			Chicago, Redeemer,	6	15
Chicago, Redeemer,	6	15	Ridgeland,	—	5
Ridgeland,	—	5	Owego,	4	10
IOWA.			Perry Center,	4	4
Alden,	21	24	Warsaw,	5	13
Algona,	40	53	VERMONT.		
Dickens,	7	8	Bakersfield,	3	5
Fayette,	3	4	Newbury,	4	4
Garnier,	7	12	Wallingford,	—	15
Valley Junction,	—	3	W. Fairlee,	5	5
Waterloo,	45	54	OTHER CHURCHES.		
Winthrop,	—	4	MAINE.		
MAINE.			New Vineyard,	—	4
New Vineyard,	—	4	Seasport,	12	14
Seasport,	12	14	MASSACHUSETTS.		
MASSACHUSETTS.			Shirley,	12	14
Shirley,	12	14	Woburn, First,	5	6
Woburn, First,	5	6	Scandinavian,	3	3
Scandinavian,	3	3	Conf., 386; Tot., 619.		
Conf., 386; Tot., 619.			Total since Jan. 1. Conf., 10,621; Tot., 17,520.		
Total since Jan. 1. Conf., 10,621; Tot., 17,520.					

#### OTHER CHRISTIAN WORK.

A new feature of the Northfield series of meetings this year is a summer school for the study of the Bible. It will be in charge of Dr. C. I. Scofield, pastor of the Congregational church. The course deals specially with questions concerning the Pentateuch, its unity, typology, relation to geology, etc., the person and work of Christ, the kingdom, its relation to the Davidic covenant, to the church, etc. Prof. Howard Osgood of Rochester University, W. J. Erdman of Philadelphia and other well-known Bible students will take part. It is hoped that this school will become a permanent feature



of the Northfield movement. No fees will be charged for tuition during the present course, which lasts from July 6 to Aug. 24.

A fund left by the late Deacon Philo Carpenter of Chicago, to be used in opposing secret societies, enables the New England Christian Association to offer prizes of \$300—\$75 and \$25—for the best manuscript on Secrecy and Citizenship setting forth the evils of secret associations. The manuscripts are not to exceed 15,000 words, and must be sent in not later than Jan. 1, 1897. All letters of inquiry should be addressed to the secretary, Rev. James P. Stoddard, N. E. Christian Association, 218 Columbus Avenue, Boston.

### JUBILEE AT KNOX COLLEGE.

This year's Commencement commemorated the fiftieth anniversary of the graduation of the first class sent out from Knox. In the class of 1846 there were nine students, four of whom are still living. Two took part in the exercises. A portrait of the first president, Rev. H. H. Kellogg, presented by his son, was received by the Alumni Association, also one of Rev. Jonathan Blanchard, who was president when the first class graduated and for twelve years afterwards, the presentation address being made by Dr. J. E. Roy, who cherishes warm and tender memories of the man under whose management of the college 192 persons were trained for their life work. It was altogether fitting that the son of Mr. Blanchard, now president of Wheaton College, should preach, as he did, the baccalaureate sermon and should take as his text, "After thy fathers shall be thy sons." Other addresses during these festive days were given by Dr. J. L. Withrow and Comptroller J. M. Eckels. Dr. Withrow and Judge P. S. Grosscup of Chicago were honored with the degree of LL. D., Mr. Eckels with that of A. M. and Prof. George Churchill with the degree of Ph. D. The degree of D. D. was conferred upon Rev. H. M. Carr and Rev. C. F. Gates, president of Harpoot College. The graduating exercises were unusually interesting. Miss E. L. Shrimpton, in her salutatory, magnified the half-century of the life of the college, and Miss Cline did full justice to the womanhood of the pioneers. The work of fifty years was treated specially in an oration prepared by Ernest W. Cushing, while the duties of the scholar in politics were set forth in the Master's Oration delivered by George Candee Gale. Sixty-four persons were graduated this year. During the year there have been 672 students in the institution who have received instruction from thirty professors and tutors. Of the 1,000 graduates already sent out from Knox, six are college presidents, twenty college professors, 100 ministers and missionaries, eighty lawyers, forty physicians, twenty-five journalists and editors, while a host have filled their lives with usefulness as teachers, merchants, farmers and honorable citizens.

Although Knox has reason to rejoice in her history, she by no means feels that she has attained even to her majority. Her youthful president, Dr. Finley, has the confidence and esteem of all who know him, and under his pushing management the institution is fast enlarging its equipment and adding steadily to its endowment. In its control Presbyterians and Congregationalists are equally represented.

FRANKLIN.

### THE RELATION OF THE CHURCH TO THE LABOR MOVEMENT.

Rev. Herbert Casson, pastor of the Labor Church, Lynn, created quite a sensation in the Boston Ministers' Meeting last Monday as he attempted to point out the relations between the working man and the Christian Church. This ardent leader in the labor movement is a slender, delicate looking young man, with a frank, straightforward manner, but he soon proved himself capable of speaking with fire and energy and telling sarcasm. He began his address by dwelling upon the discontent of the working men with the conditions under which they work, contrasting

the statistics regarding the distribution of wealth and the demand for labor with those of fifty years ago and speaking bitterly against the accumulation of vast property by capitalists.

Mr. Casson went on to declare that the plain fact is that the present relation between the church and the working man is one of mutual indifference. They are going in different directions independent of each other, doubtless with misunderstandings on both sides. Working men are out of touch with the church, not only because Sunday is their only day for recreation and domestic enjoyment, but because the church, as they look at it, is incompatible with the struggle for industrial democracy that is going on—the struggle for brotherhood and for an equalization of life's opportunities. Working men are repelled by the noncommittal attitude which clergymen take toward the labor movement. Moreover, those who have studied political economy become impatient at the stale definitions and old theories which they hear advanced in church.

Laboring men criticize the churches also for devoting attention to theological discussions, banquets and socials when multitudes are longing for sympathy in their common life, and affirm that the church should lower its precepts or elevate its practice. There is too great a contrast, they say, between the agonized stress of business life and its theological dogmas; between the verse, "It is more blessed to give than to receive," and the church's perpetual demand for money; between the command to love one another and its 240 sects; between the Christ in whom working men do now and have always believed and the organization that calls itself by his name. Working men no longer believe in prayer, but they believe that they are working for what the church has been praying for years; that they are doing in the cellar the work that is the foundation of structures of peace, brotherhood, kindness and love. The church has misunderstood the labor movement, because of its new, strange ways and rough leaders, but its heart, its aims are genuinely Christian.

A vote of thanks to Mr. Casson was passed after some discussion, with the distinct understanding that this did not involve the indorsement of his statements. Before the meeting adjourned Rev. P. T. Stamford read a brief paper on the Future of the Negro in the United States.

### Substitutes for Horsford's Acid Phosphate are Dangerous.

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HEART TROUBLE AND HEADACHES.—Mattapan, Mass., April 15, 1896. "I have been taking Hood's Sarsaparilla for a number of years, about three bottles a year. I had heart trouble and headache, and at the present time I am well and am gaining in weight rapidly while taking Hood's Sarsaparilla." Mary M. Flynn, 11 Cedar St.

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Every Bottle.

### Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**AMERICAN SEAMEN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
REV. W. O. STITT, Secretary.  
W. C. STUBBS, Treasurer.

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### THE BUSINESS OUTLOOK.

No effort is being made to push business and it waits upon the acts of political conventions. The St. Louis Republican Convention, whose platform is expected to be announced today, is one of the most important ever held in this country. Not since slavery days has such an important question come up for settlement as this matter of gold or silver standard.

Mercantile collections continue poor. The cotton, woolen and iron and steel industries show no improvement. Woolen mills are so universally idle that there is little prospect of higher prices for the staple, unless it sympathizes in a general advance all along the line, which would be apt to follow the adoption of a sound platform at St. Louis. Cotton goods are selling on a lower basis than the raw material and dry goods of all descriptions are sluggish in movement. The iron and steel combinations continue to strive to maintain prices, but the latter are frequently cut. During May railroad earnings showed a slight increase over last year in the face of a heavy shrinkage in bank clearings.

### GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF \$100.

A Friend, Lowell, Mass.  
Broadway Church, Somerville, Mass.  
Cradle Roll of W. H. M. U. of First Cong. Church, Hyde Park, Mass.  
Mrs. T. D. Murphy, by a Friend, Chester, Mass.  
Central Cong. Church, Jamaica Plain, Mass.  
Woman's Miss. Union of Minneapolis Churches, Minn.  
Miss A. A. Pickens, by a Friend, New York, N. Y.  
Mrs. Sarah B. Capron, by a Friend, Boston, Mass.  
In Memory of Deacon S. W. Kent, by Mrs. S. W. Kent, Worcester, Mass.  
North Cong. Church, Providence, R. I.  
Rev. Cyrus Richardson, D. D., by First Church, Nashua, N. H.  
Deacon Newell Greenwood, by First Church, Nashua, N. H.  
Mrs. F. L. Alcott, Columbus, O.  
Rev. S. E. Bassett, Port Valley, Ga.  
Cong. Church and Sunday School, Francistown, N. H.  
Cong. Church and Auxiliaries, Medina, O.  
Y. P. S. C. E. of Cong. Church, Orange Valley, N. J.  
A Friend, Plymouth, N. H.  
Maple Street Church and Sunday School, Danvers, Mass.  
Union Sunday School, Marlboro, Mass.  
Ladies of First Church, Chelsea, Mass.  
Newman Cong. Church, East Providence, R. I.  
Miss Ann E. Shorey, by Newman Cong. Church, East Providence, R. I.  
Mr. Ethan Brooks, West Springfield, Mass.  
Cong. Church, Jacksonville, Ill.  
In Memory of Deacon B. W. Payne, by Mrs. L. A. Payne, Homer, N. Y.  
Two Friends, Hartford, Ct.  
Miss Margaret C. Hackett, Providence, R. I. 2 shares.  
First Cong. Church, Rockford, Ill.  
Mrs. Eli C. Smith, Bridgeport, Ct.  
Mrs. Elizabeth McFarland, in Memory, by the Merrimack Conference of the N. H. F. C. I. and H. M. U.  
Y. P. S. C. E., Partisan Church, Brooklyn, N. Y.  
Rev. S. A. Barrett, by members of Cong. Church, East Hartford, Ct.  
W. A. Patten, Kingston, N. H.  
Previously reported \$52; added above \$3; total \$57; pledges desired, 1,400.

### COMMENCEMENT DATES.

The following list includes the Commencement and anniversary days of the leading educational institutions.

#### COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 24
Bates, Lewiston, Me.,	June 25
Benzonia, Benzonia, Mich.,	June 19
Berea, Berea, Ky.,	June 24
Bowdoin, Brunswick, Me.,	June 25
Chicago, Chicago, Ill.,	July 1
Colby, Waterville, Me.,	July 1
Cornell, Ithaca, N. Y.,	June 18
Dartmouth, Hanover, N. H.,	June 24
Doane, Crete, Neb.,	June 25
Gates, Neligh, Neb.,	June 19
Hamilton, Clinton, N. Y.,	June 25
Harvard, Cambridge, Mass.,	June 24
Hiram, Hiram, O.,	June 18
Marietta, Marietta, O.,	June 25
Michigan, Ann Arbor, Mich.,	June 24
Middlebury, Middlebury, Vt.,	June 24
Oberlin, Oberlin, O.,	June 24
Olivet, Olivet, Mich.,	June 18
Pomona, Claremont, Cal.,	June 24
Radcliffe, Cambridge, Mass.,	June 23
Ripon, Ripon, Wis.,	June 24
Trinity, Hartford, Ct.,	June 25
Tufts, Medford, Mass.,	June 24
Union, Albany, N. Y.,	June 25
Vermont, Burlington, Vt.,	June 24
Wellesley, Wellesley, Mass.,	June 25
Wesleyan, Middletown, Ct.,	June 24
Williams, Williamstown, Mass.,	June 24
Worcester, Pol. Inst., Worcester, Mass.,	June 18
Yale, New Haven, Ct.,	June 24

#### SEMINARIES AND ACADEMIES.

Dow, Franconia, N. H.,	June 18
Lawrenceville, Lawrenceville, N. J.,	June 23
Phillips, Andover, Mass.,	June 18
Pinkerton, Derry, N. H.,	June 19
St. Johnsbury, St. Johnsbury, Vt.,	June 19
Thayer Academy, Braintree, Mass.,	June 30
Wheaton, Norton, Mass.,	June 24

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## Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold by Dr. J. C. Ayer 50 years ago. In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—50 years of cures. Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the same old plant that cured the Indians and the Spaniards. It has not been bettered. And since we make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the same old sarsaparilla because it works the same old cures. It's the sovereign blood purifier, and—it's Ayer's.

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REGISTERED TRADE MARK  
BIAS  
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So cosily dressed  
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To avoid imitations BLAUD is stamped on each pill.

# WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE,  
BOSTON, JUNE 12.

Miss Carrie Borden presided, and, having  
attended the recent Arbitration Conference at  
Lake Mohonk, she spoke of that gathering  
and its purpose, especially as an illustration  
of the fact that men of eminence are seeking  
the upbuilding of the kingdom of God upon  
earth, dwelling also upon the part which  
women have in promoting this great object,  
and upon the relation of the whole subject to  
foreign missions. Micronesia and the mis-  
sionaries there were again named with earnest  
petitions in their behalf. Mrs. Kellogg spoke  
of the summer scattering so near at hand,  
when new associations will be formed and  
new opportunities will offer to arouse and  
promote interest in this work.

Rev. and Mrs. Chauncey Goodrich of Tung-  
cho, China, were present and made addresses.  
Mrs. Goodrich said that three centuries ago a  
monk at Macao, longing to enter China with  
the word of truth, exclaimed: "O rock, rock,  
when wilt thou open?" Now the rock has  
opened, and the gospel has been preached in  
every large city and thousands of villages.  
The truth is spreading, but it is impossible for  
a few to meet the present demands. She  
spoke also of the work of the missionary wives  
and mothers and the deep meaning of its les-  
sons to Chinese women, of the relation of  
one part of the work to another and of the  
great detriment in being obliged to retrench  
and frequently cut off that which is very im-  
portant, and begged that Christian women  
would not only give, but would use all possi-  
ble influence to induce husbands and broth-  
ers and sons to make more diligent and effi-  
cient effort to support foreign missions.

Mrs. Judson Smith stated that among the  
missionaries supported by the Woman's Board  
are seventeen missionary wives. Mr. Good-  
rich, in a brief address, spoke of the advance  
which has been made during the three decades  
of his experience in China and the hopeful-  
ness of the present outlook. Letters just re-  
ceived from Miss Child from China and Japan  
were reported, also the anticipation of her ap-  
proaching home coming.

Dr. Farnsworth of Caesarea was introduced,  
and perhaps surprised every one when he  
announced that he would speak of "some of  
the good things" from Turkey. He told of  
the breaking down of the wall between  
Gregorians and Protestants; of fourteen new  
Sunday schools which Miss Cloason has re-  
cently been able to establish in different  
districts of the city of Talas, in which the  
teachers and pupils of the girls' school act as  
teachers; of 370 recently present at a Sunday  
school in the girls' school building; of ten  
members just received to the church and nine  
children baptized; of another Sunday school in  
the main church building; of twelve prayer  
meetings held every week in Caesarea on other  
days than Sunday; of the bravery of Miss  
Burrage in her experiences in Caesarea, and of  
her kindergarten which is also a center for  
Sunday school work; of four large congre-  
gations in that city where crowds listen most  
intently to the preaching of the truth; and of  
the good news which has come from Yozgat  
and Marsovan and Van, showing that Mo-  
hammedans have been much affected by the  
martyrdom which many have suffered and the  
steadfastness of multitudes of the persecu-  
ted. Dr. Farnsworth expressed his own  
longing to return to the field where he has  
labored more than forty years, and with  
prayer and benediction brought to a fitting  
close the series of Friday meetings which  
have been held since September, and which  
have proved an inspiration to many who have  
come to them from near and from far. The  
meetings will be resumed the last Friday in  
September.

For inflammation and pain try Pond's Extract.  
Do not be deluded by spurious preparations.

## Better than Most Bicycles

The public is wise in values. It judges  
merit shrewdly. Bicycles of unknown  
worth will not sell at \$100—the Colum-  
bia price. We might just as well offer  
Hartford Bicycles at \$100, instead of  
\$70, \$65, \$50, and \$45. Yet the

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is a better bicycle than many of the ma-  
chines listing at \$100. One hundred  
dollars is the right price for the un-  
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Fifty dollars is less than the right price  
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We call your special attention to a  
fine line of Silk Waists, lace trimmed  
and very stylish, made up expressly for  
our June and July trade. We are pleased  
to be able to quote a price about one-half  
of what these Waists would sell for in the  
regular way:

Silk Waists, made of some of the  
choicest silk fabrics and smart effects  
that can be obtained, our special  
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ment the world over,  
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—"John P. Squire &  
Co.," means pure lard,  
and purity in all hog  
products. All New Eng-  
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Without a supply of Tarrant's Effervescent  
Seltzer Aperient, the common sense remedy  
for Sick Headache, Constipation and disor-  
dered stomach. Taken at the right time, it has  
prevented many attacks of serious illness.  
Should be in every household and carried by  
every traveler. Sold by druggists for 50 years.

## EDUCATION.

— Rev. Dr. George L. Robinson of the Roxbury Presbyterian Church, Boston, has been elected professor of Old Testament literature and exegesis at Knox College, Toronto.

— The closing exercises of the first year of the Long Island Latin School at Patchogue were well attended. The parts of the students were creditably taken and showed a high grade of work. There have been forty students this year. Rev. A. E. Colton resigns his pastorate in Patchogue to enter more thoroughly into the work of the school.

— At Illinois College the baccalaureate sermon, June 7, was by Dr. E. P. Goodwin and the oration, on the 8th, by Hon. W. J. Bryan. At Commencement, on the 11th, Rev. S. B. Moore of Jacksonville received the degree of D. D. and Pres. J. W. Strong of Carleton College and Alexander G. Bell the degree of LL.D. Pres. J. E. Bradley announced that \$20,000 had been raised as a condition of the gift of \$25,000 by Dr. H. K. Jones, professor of philosophy, for a new library building.

— For the first time for many years the Commencement exercises at Washburn College were held without the presence of Dr. Peter McVicar, who for twenty-five years has been the president. During the past year Dr. McVicar has been in California in feeble health. Mr. G. M. Herrick of Chicago was elected to the presidency at the annual meeting of the trustees and will enter upon his duties in September. The Graduating Class was larger than any preceding class, numbering ten men and five women. The Commencement address was by Rev. J. L. Hill, D. D. of Salem, Mass. The baccalaureate sermon by Rev. Linus Blakesley, D. D.

— At the Commencement of Iowa College a letter from Rev. G. E. White of Marsovan, Turkey, asking for financial help for Anatolia College, resulted in a response to the amount of over \$500. Mr. and Mrs. White are both graduates of the college. A class of forty members was graduated June 10. The address was by Prof. H. C. Adams of the University of Michigan, who is a graduate of Iowa and a son of Father Ephraim Adams of the Iowa Band. The address before the Christian associations was delivered by Rev. Eugene Updyke of Madison, Wis. Prof. S. G. Barnes of Longmeadow, Mass., a former professor, was given the degree of D. D. The college will celebrate its jubilee anniversary in 1898.

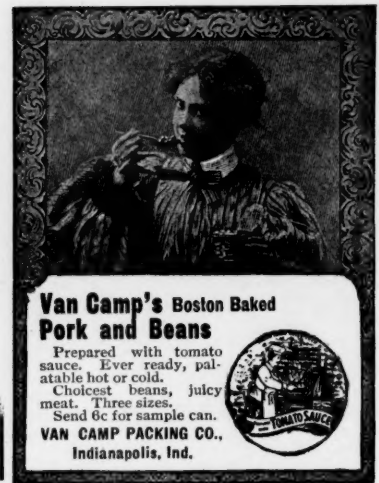
— Commencement, June 9, at the School for Christian Workers, Springfield, Mass., marked the beginning and development of a forward movement in Sunday school and missionary endeavor. Fourteen young men and women went forth equipped for the fields long desiring their services. Dr. J. L. Hurlbut, the honored and well-known vice-president, gave an address upon the Christianity and the quality of lay workers demanded at the present day. Three advance steps have recently been taken. An extensive and adjoining property has been secured for a ladies' home. During the past two months twenty-five colleges and universities have been visited in the interests of the institution. Students, faculty and presidents have given hearty indorsements of the "new profession," and have expressed the belief that it demands as leaders college men and women, for whom, also, the institution is earnestly seeking. Most important of all, however, at the earnest request of the president, Rev. D. A. Reed, to whom the institution owes its existence, it was unanimously voted by thirty of the corporation and trustees present that the time had come when the institution should elect a president who should give his entire time to it. That it has a unique place in the future development of the church work cannot be questioned.

— The American Institute of Sacred Lit-

erature, of which Pres. W. R. Harper is principal, announces a large number of summer Bible schools in various localities, showing that this feature of summer assemblies is being made more prominent every year. These schools, which are representative of the best Biblical instruction, begin early in July and continue throughout the summer. The school at Chautauqua, N. Y., will have as instructors Professors E. L. Curtis and F. K. Sanders of Yale, Prof. D. A. McClenahan of the United Presbyterian Seminary at Allegheny, Pa., Professors W. R. Harper and Shailer Matthews of the University of Chicago, while special lectures are to be given by Dr. Joseph Agar Beet of England and Prof. George Adam Smith of Scotland. Other schools with excellent instructors will be held at Bay View, Mich.; Midland Chautauqua Assembly, Des Moines, Io.; Rocky Mountain Assembly, Glen Park, Col.; Lake Madison Assembly, Lake Madison, S. D.; Missouri Sunday School Assembly, Pertle Springs, Mo.; Louisiana Chautauqua, Ruston, Io.; Monteagle, Tenn.; Winfield, Kan.; and at the Summer School of Theology in Saratoga Springs, N. Y., as well as in several other places, West and South. All the summer Biblical work of the University of Chicago, in connection with which forty courses are announced, is affiliated with the institute.

Don't worry yourself and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

**THE BEST GUARANTEE.**—A medicine which has stood the test of thirty years, and which has elicited more than ten thousand voluntary testimonials, must be good. Adamson's Botanic Cough Balsam never fails to cure the worst coughs and lung troubles. Sold by all druggists.



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Choice beans, juicy meat. Three sizes.  
Send 6c for sample can.  
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This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, \$5 00 f. o. b. at the Springs. Descriptive pamphlets sent FREE to any address.

SPRINGS OPEN FOR GUESTS FROM JUNE 15TH TO OCTOBER 1ST.

Proprietor, Buffalo Lithia Springs, Virginia, on the Atlantic and Danville Railroad.



## CHRISTIAN ENDEAVOR NOTES.

Each junior of the Northern Church, Toronto, after the Sunday morning service, writes on a card what seems the most helpful lesson from the sermon. The cards are afterward given to the pastor.

A Junior Junior Society, called The Sunbeams, has been formed in a Toledo, O., church, where many children between five and nine years of age were considered too young for the work of the Junior Society. They have four committees: the lookout, Sunday school, missionary and flower.

A variety in the methods of electing officers has been tried by a Pittsburg society, which furnished each member at a sociable with a list of all the active members. Opportunity was given for each to mark privately on his list those that were his choice to fill the different offices. The ballots were received and counted by one member.

"San Francisco, '97," aroused much enthusiasm at California's convention held at San José. A telegram was received from *The San Francisco Examiner* pledging \$1,000 to start the subscription list. The \$7,000 already assured have made the financial prospect bright. The State secretary exhibited a large colored map showing the condition of the different counties. He reported 710 societies, with 34,080 members and gifts of \$36,394. Additions to the churches from the societies have numbered 1,700. The juniors have done remarkably well and now number more than 300 societies, while the work for floating societies has been especially prosperous. In connection with a visit to the Lick Observatory a prayer meeting on Copernicus Peak, near Mount Hamilton, was held by a score of delegates.

A French pastor uses in his society a regular printed schedule suggesting more than twenty different lines of work. Three of these relate to personal religious work, informing the pastor of cases of sickness, and prayer for the pastor, church, society, and one's own particular work. The pastor assigns this individual work by checking titles in the schedule. The list covers such matters as special topics for prayer, calls, sewing, Sunday school work, the circulation of good religious literature, writing letters, work in the different meetings and missions, and matters relating to one's own religious life. Each schedule bears the date when it is issued and when it is to be returned to the pastor, with a full written report on what has been done. Dates, names and details are asked, so that a definite idea may be gained as to just what is accomplished. The society also has a prayer circle at which the pastor proposes definite subjects for prayer for a given time.

## NOTEWORTHY FORTHCOMING MEETINGS.

International Sunday School Reception and Conference, Northfield, Mass., June 20-22.  
International Sunday School Convention, Boston, Mass., June 23-26.  
World's Student Conference, Northfield, Mass., June 26-July 5.  
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.  
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.  
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.  
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.  
National Educational Association, Buffalo, N. Y., July 7-10.  
Christian Endeavor Convention, Washington, D. C., July 8-13.  
Y. W. C. A. Conference, Northfield, Mass., July 10-20.  
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.  
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29.  
American Social Science Association, Saratoga, N. Y., Sept. —.  
American Board, Toledo, O., Oct. 6-9.  
American Missionary Association, Boston, Mass., Oct. 20-22.  
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

## Marriages.

The charge for marriage notices is twenty-five cents.

CROSS-MARSHALL—In Laconia, N. H., June 10, by Rev. C. A. G. Thurston, Rev. A. E. Cross of Springfield and Ebelyn Louise Marshall of Laconia.  
FITZ-METCALF—In Attleboro, June 10, at the home of the bride's mother, by Rev. G. G. Phillips of Newton Highlands, Dr. George Bartlett Fitz and Eldora Louisa Metcalf.

FLINT-STORM—In Hinsdale, June 14, by Rev. J. H. Laird and Rev. F. S. Hatch, Rev. G. H. Flint, asst. pastor of the Old South Church, Boston, and Mary F. Storm of Hinsdale.

## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

RICHARDSON—In Boston, June 2, Deacon William Fox Richardson, aged 79 yrs., 8 mos., 21 days.

SPOONER—In Greenville, Mich., Rev. Charles G. Spooner, pastor emeritus of the Greenville Congregational church, aged 84 yrs.

## JOANNA C. MYRICK.

Mrs. Joanna C. Mills Myrick, widow of the late Rev. Osborne Myrick, died at Rutland, Vt., May 28. She was born at North Truro, Mass., Feb. 7, 1819. Since the death of her husband in January, 1892, physical infirmities have withdrawn her from much social and church life and kept her closely to the home of an orphan niece, to whom she had been as a mother from infancy. The call of death came without premonition on the evening of a day when she had been with the family and at table as usual. Mrs. Myrick was a quiet Christian lady, full of intelligent faith, and had given herself to the full measure of her delicate physical strength to the furtherance of her husband's pastoral work, both at Provincetown, where he had a pastorate of twenty-one years, and at Middletown Springs, Vt., where they gave themselves to their people with increasing love and esteem for twenty-five years. Their own home had been shadowed by the death of their three children only to qualify them for a service of exceptional sympathy and discretion to the young people of other homes, with whom they had many and delightful relations.

## How to Disinfect.

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the two together animating.  
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From Factory to Family.

... AND GET A ...

## "Chautauqua" Oil Cooking Stove Free.

It is wise economy to use good soap. We sell our soaps entirely on their merits, with our guarantee of purity. Thousands of families use them, and have for many years, in every locality, many in your vicinity.

The Chautauqua Oil Cooker has two eight-inch central draft burners, is constructed entirely of steel, japanned finish and polished brass, strong, light and durable, preferable to gas or gasoline stoves for ideal summer cooking. Guaranteed odorless. Height, 16 inches, top, 14 x 20. Weighs 22 pounds. Holds one gallon oil.

## OUR GREAT COMBINATION BOX.

100 BARS "SWEET HOME" SOAP - \$5.00  
Enough to last an average family one full year.  
For all laundry and household purposes it has no superior.

10 BARS WHITE WOOLEN SOAP - .70  
A perfect soap for flannels.

12 PKGS. BORAXINE SOAP POWDER - 1.20  
(Full lbs.) An unequalled laundry luxury.

1-4 DOZ. MODJESKA COMPLEXION SOAP .60  
Exquisite for ladies and children. A matchless beautifier.

1-4 DOZ. OLD ENGLISH CASTILE SOAP .30

1-4 DOZ. CREME OATMEAL TOILET SOAP .25

1-4 DOZ. ELITE GLYCERINE TOILET SOAP .25

1-4 DOZ. LARKIN'S TAR SOAP - .30  
Infallible Preventive of dandruff. Unequalled for washing ladies' hair.

1-4 DOZ. SULPHUR SOAP - .30

1 BOTTLE, 1 oz., MODJESKA PERFUME .30  
Delicate, refined, popular, lasting.

1 JAR, 2 oz., MODJESKA COLD CREAM .25  
Soothing. Cures chapped skin.

1 BOTTLE MODJESKA TOOTH POWDER .25  
Preserves the teeth, hardens the gums, sweetens the breath.

1 PACKET SPANISH ROSE SACHET - .20

1 STICK NAPOLEON SHAVING SOAP - .10

THE CONTENTS, Bought at retail, Cost \$10.00

COOKER, WORTH AT RETAIL - 10.00

All for \$10.00. (You get the Cooker Gratis.) \$20.00



REMOVABLE OVEN,  
Size 12x14x13.  
An Excellent Baker.



Subscribers to this paper  
may use the goods 30  
days before bill is due.

Many people prefer to send cash with order.—it is not asked,—but if you remit in advance, you will receive in addition to all extras named a nice present for the lady of the house, and shipment day after order is received. Your money will be refunded without argument or comment if the Box or Cooker does not prove all expected. We guarantee the safe delivery of all goods.

After trial you—the consumer—pay only the usual retail value of the Soaps. All middlemen's profits accrue to you in a valuable premium. The manufacturer alone adds Value; every middleman adds Cost. The Larkin plan saves you half the cost—saves you half the regular retail prices. Thousands of readers of this paper know these facts.

Write your order like this TO-DAY, while you think of it, or cut this out and sign it:

"You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap with extras, etc., and the Chautauqua Cooker, upon your own conditions, viz.:

"If after thirty days' trial I find all the soaps, etc., of unexcelled quality and the Cooker entirely satisfactory to me and as represented, I will remit you \$10.00; if not, I will notify you goods are subject to your order and you must remove them, making no charge for what I have used."

Name .....

Occupation ..... Street No. ....

P. O. .... State .....

Booklet Handsomely Illustrating other Premiums sent on request.

Estab. 1875. Incor. 1892.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

NOTE.—The Larkin Soap Company have used the columns of *The Congregationalist* for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soaps and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—*The Congregationalist*.

"THRIFT IS A GOOD REV-  
ENUE." GREAT SAVING  
RESULTS FROM CLEAN-  
LINESS AND . . . . .

SAPOLIO

## Value Received



every time, say buyers of the

NUMBER **SIX** MODEL

## Remington Standard Typewriter.

Value in Work Done; in Time Saved;  
in Convenience—always ready;  
in Service—always reliable.

Send for  
Illustrated  
Booklets

WYCKOFF, SEAMANS & BENEDICT,  
327 Broadway, New York.



## IVORY SOAP

A garb of white well typifies  
The purity that inward lies.  
So "Ivory's" whiteness doth express  
That pure clean soap brings cleanliness.

The Procter & Gamble Co., Cin'tl.



### A PERFECT WAIST

is essential to the perfect fit of a dress. A waist superb  
in form, possessing every requisite of health, beauty  
and style is the

## FERRIS' GOOD SENSE

### CORSET WAIST

Combines every requirement of the laws of hygiene  
with those of modern dress. Made with short or extra  
long waist, high or low bust. Children's, 25 cents to 50  
cents. Misses', 50 cents to \$1.00. Ladies', \$1.00 to \$2.00.

FOR SALE BY ALL RETAILERS.

## The Cyclist's Necessity.

## POND'S

WILL CURE CUTS, BURNS,  
BRUISES, WOUNDS, SPRAINS,  
SUNBURN, CHAFINGS, IN-  
SECT BITES, ALL PAIN, AND  
INFLAMMATIONS. . . . .

USED INTERNALLY  
AND EXTERNALLY.

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BOTTLES ONLY, **BUFF  
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Sent by mail on receipt of 50 cents.